LIBRARY OF PRINCETON
MAR 27 1901
THEOLOGICAL SEMINARY.

Division I.
Section 7
No 1

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryreview2241unse

THE

Missionary Review of the World

VOL. XII. NEW SERIES VOL. XXII. OLD SERIES

JANUARY TO DECEMBER, 1899

EDITOR-IN-CHIEF
REV. ARTHUR T. PIERSON, D. D.

ASSOCIATE EDITORS
REV. J. T. GRACEY, D. D. REV. D. L. LEONARD, D. D.
REV. F. B. MEYER, B. A.

MANAGING EDITOR
D. L. PIERSON, M. A.

EDITORIAL ASSISTANT, REV. C. C. STARBUCK

FUNK & WAGNALLS COMPANY
NEW YORK LONDON
1899

Copyright, 1899
BY
FUNK & WAGNALLS COMPANY

Printed in the United States

CHURCH MISSION HOUSE, SALISBURY SQUARE, LONDON.

COUNCIL ROOM OF THE CHURCH MISSIONARY SOCIETY.

THE

MISSIONARY REVIEW OF THE WORLD.*

Old Series. Vol. XXII. No. 4. | APRIL. | *New Series.* Vol. XII. No. 4.

THE MOVEMENT AGAINST RITUALISM AND SACERDOTALISM.

"The Secret History of the Oxford Movement." †

BY THE EDITOR-IN-CHIEF.

The Anglican Church, conspicuously, is in the throes of a great convulsion. Like an earthquake for which pent-up fires have long been preparing, and of which lesser seismic upheavings have been the premonitory symptoms and signals, this modern outbreak has for more than a quarter of a century given increasing indications that it was inevitable—the precursors of the coming conflict; and a colossal meeting for protest convened in Albert Memorial Hall in London, in January, under the chairmanship of Baron Kinnaird, when ten thousand Protestants assembled to give their grievances a voice. ‡

The crisis has been hastened, partly by the bold, alarming, and flagrant practises of the Ritualists and Romanists in the English Church, and partly by that astonishing exposure of the facts found in Walter Walsh's "Secret History of the Oxford Movement," which had so rapid a sale that it was at one time difficult to get a copy, notwithstanding the large and repeated editions put on the market. That book ought to be read by every lover of the Protestant and Reformed faith, and of a simple apostolic worship. No such volume has been publisht for half a century, and it can be understood only by a careful and candid reading. It exhibits the candor that it challenges in others, and at the same time it is markt by a courtesy very rare in controversial matters. Mr. Walsh claims to have reluctantly undertaken the work, under the pressure of duty and in order to open the eyes of loyal churchmen to what is going on beneath the surface; and being reluctantly compelled to his task of unearthing church secrets,

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—Publishers.

† By Walter Walsh, publisht by the Church Association, London. ‡ See p. 297.

he boldly drags forth into the daylight a hideous brood of monsters that have been rapidly and insidiously undermining the foundations of the Anglican Church as a Protestant, reformed, and anti-Romanist body.

One of the most conspicuous features of this volume is that these secret and subtle plotters, whose work seems Jesuitism in disguise, are made to tell their story *in their own words*. Full references and proofs are given for all the statements made, and the confirmation is drawn from the writings of the Ritualists themselves; and almost all the authorities quoted and appealed to are themselves ritualistic.

The book thus appears to be an unanswerable array of facts, and a fair arraignment of the parties and the practises which it exposes. Secrecy has been the veil behind which these objectionable movements have been carried on. Ritualistic societies of this secret character have been annually increasing in number, and growing in membership and influence for years, until the Church of England is honeycombed with them, and the ultimate object appears unmistakably to be corporate reunion with the Church of Rome.

One feature of Mr. Walsh's volume is that it gathers together the scattered evidence found in various biographies and letters of those who have been the head plotters and actors in this apostasy from Protestantism, and masses the testimony so as to give it force and weight. Much that in the earlier history of affairs was successfully concealed has been revealed, including the secret or private documents of the Ritualists, with reports of speeches actually made in the secret meetings, where freedom has been given to the real expression of the intent and purpose of the actors.

The secret history of the *Priest in absolution* is here for the first time brought to the light of day. The exposure made twelve years ago in the House of Lords, by Lord Redesdale, of the indecencies of the manual used by ritualistic father confessors, roused throughout Britain a great excitement, and so alarmed the brethren of the secret Society of the Holy Cross (S. S. C.), that they met to consult as to their course, and the full reports of their conferences, printed for members only, are here open to inspection.

The exposure has come none too soon, and it is none too bold. For the Church of Rome even Protestants may have a degree of respect and forbearance, when it presents itself in its proper garb and without any false pretenses. But who can have any respect for a movement, which, in the guise of Protestantism, is insidiously corrupting the very fountains of the reformed faith and worship? This strikes the unprejudiced observer as an act of ecclesiastical treason which has no more claim to either concealment or forbearance than the acts of a traitor in the state.

Mr. Walsh's four hundred pages ought to open the eyes of all lovers

of pure faith and uncontaminated church life. Here the veil of estheticism and elaborate ceremony is rent asunder from top to bottom. The real intent and tendency are here seen, of the artistic musical services, the spectacular display, the imposing ceremonial, the gorgeous man-millinery, the importations of papal notions and customs, such as the confessional, the mass, prayers for the dead, etc.; and behind all this outward pomp and grandeur we catch a glimpse of the real doctrines and practises which, as Protestants, we abhor and denounce.

Mr. Walsh's book is not, however, the only expositor of this occult Jesuitism in the English Church. One has only to put patent facts together to see that the tendencies of things are by no means latent only. Ritualism has been getting bolder and more defiant for twenty-five years, until there is little hesitation as to open collision with the bishops, as well as with all remonstrants. Not only confusion, but anarchy prevails, and some diocesans confess, like the evangelical bishop of Liverpool, their practical helplessness to contend with the sons of Anak, that have their stronghold in the very "city of the priests;" and, alas! in too many cases the bishops themselves are either ritualists or connive at the evil which they ought to suppress.

No one disputes the right of men to follow conviction, or even tastes and preferences, in a land where liberty is supposed to have sway. But no man has a right to stay in a church after he is not in vital sympathy with its doctrine and polity; and above all, do common honesty and decency demand that there shall be obedience to law, regard for order, and a still more sacred respect for the personal obligations assumed and implied in the ministry of a church. For any man, while yet in a church or denomination, secretly or openly to defy its constitutional law and constituted authority, is a first-class offense against the common law of conscience.

The saddest part of this volume is perhaps the unveiling of the downright disingenuousness and sometimes deliberate deception and hypocrisy of men who have at least been credited with sincerity of conviction and loyalty to conscience. Surely no man can read these four hundred pages without a moral shudder at the atrocious frauds and unblushing lies which have characterized leading men in the Tractarian and ritualistic developments of the last sixty-five years. Ever since 1833, which Cardinal Newman markt as the starting point of the Tractarian movement, there has been in progress the forging of a chain of deceptions, to which link after link has been added. The *Disciplina Arcani*, or secret teaching of the early centuries of corruption, seems to have been revived; and the so-called "*Economical*" mode of teaching and arguing has been one of the prominent links in this chain. Cardinal Newman himself defines these two—one as "withholding the truth," the other, as "setting it

out to advantage," quoting with approval the advice of Clement of Alexandria, who gives rules to guide the Christian in "speaking and writing *economically*:"

> He both thinks and speaks the truth; *except when careful treatment is necessary*, and then, as a physician for the good of his patients, *he will* LIE, or rather utter a lie, as the sophists say. *He gives himself up for the church.**

Mr. Walsh's book traces the history of the development of this Oxford movement, and, of course, our space permits scarcely an outline of it. But any one can see how natural the steps are from secret doctrines, learned not from the Word of God but from the church, to the erection of tradition as of coordinate value and authority with Scripture, and so on to the sanctioning of customs, not only extra-scriptural, but antiscriptural.

From the Ritualists themselves it is made plain that the secret societies within the Church of England were for "the dissemination of High Church principles," and that because the open declaration of this purpose would involve risk to its success, privacy and secrecy and subtlety were resorted to in place of publicity and straightforwardness. The names of the instigators of this movement were, so far and so long as possible, concealed. For fifteen years no list of brethren of the S. S. C. found its way into Protestant hands, and the printed lists had no dates or places of issue by which to be traced to their source and time of publication. It seems difficult to believe that such men as Cardinal Newman, Cardinal Manning, Dr. Pusey, Joshua Watson, Harrell Froude, Prof. Mozley, F. W. Faber, and even Mr. Gladstone could have winkt at such methods. A letter from Newman has been publisht, in which he confesses, "I expect to be called a papist when my opinions are known." Mr. Froude acknowledges that he is doing what he can "*to proselytize in an underhand way*," and it becomes too plain that many who have in public profest to be evangelicals, have in private made quite other professions, and belonged to secret societies, whose object was unmistakably Romish. Among the doctrines held back in reserve for the initiated only, were such as the atonement, free grace, etc., which we reckon fundamental and for universal acceptance. To conceal their real intent, some of these Tractarians were "crypto-papists," and actually *wrote against popery while seeking to promote it*, "teaching people Catholicism without their suspecting it," so "that they might find themselves Catholics before they were aware." †

Newman is thus shown to have abused and denounced the Church of Rome to cover his real aims, and afterward, when his temporary purpose was answered, withdrawing all these charges.

---

*Secret History, etc., p. 2. † *Ibid*, page 10.

A letter is publisht from Rev. Wm. G. Ward, who was Newman's successor in leading the Tractarians, in which he confest that he no longer believed the English Church to be a part of the true Church at all, but "felt bound to retain his external communion with her members, *because he believed that he was bringing many of them toward Rome*" (p. 15). We are not surprised that such a man upheld equivocation, and said, "Make yourself clear that you are *justified in deception*, and *then* LIE LIKE A TROOPER" (p. 16).

Newman's "Cœnobitium" at Littlemore, was ostensibly a "hall" for students, in reality a monastery, as he acknowledged to a friend. Yet he elaborately and in terms denied this to the bishop of Oxford. We can understand his *Apologia*, in the light of such conduct, when he says: "There is some kind or other of verbal misleading which is not sin;" but we fail to see that such use of words is "*not* sin."

Mr. Walsh brings to the light of noonday not only the secret history of the Oxford movement, but the Society of the Holy Cross, the secrecy of the ritualistic confessional, and the Priest in absolution, the Order of Corporate Reunion, the ritualistic sisterhoods, the Confraternity of the Blessed Sacrament, etc.

As to Ritualism, a careful study of the Old Testament will reveal similar snares, exposed long ago, in the golden calf of Aaron, the brazen serpent of Moses, the ephod of Gideon, Micah's house of gods, the carved altar of Ahaz, etc., all of which are recorded for our admonition.

WHAT IS TO BE DONE?

And now, in view of all this, and much more that can not here be written, the solemn crisis is now before the whole Church of God, to be met fairly and squarely and promptly, viz: What are Protestants going to do about the ritualizing and Romanizing tendencies so patent, especially in prelatical churches?

For ourselves, it seems that there is much talk about ritualism which does not touch the core and root of the evil, which is *sacerdotalism*, or priestly pretension. A priest is something foreign to New Testament ideas, since all believers are in Christ priests, having priestly access and prerogatives. The word *priest* is justified as an abbreviation of *presbyter;* but practically it is a corruption of the Scriptural term, and represents one who (*pre-sto*) *stands before* God in place of the believer—assuming the mediatorial place and function.

Whatever be the etymology, modern sacerdotalism is a subtle system of imposture which *puts a human being between the believer and Christ*. It establishes a merely human and arbitrary medium of approach, thus preventing immediate access to and fellowship with God. It renders every believer or inquirer liable to forfeit all true blessing by the fallible and even false nature of that mediation which alike perverts his conceptions of Divine things, and misleads him in

his supposed conformity to the Divine will. It is an unwarranted *priestly intrusion between a human soul and God.*

To see this clearly we need only to put these pretensions together. To consider the confessional, prayers for the dead, etc., apart from this system, is to lose their main significance. These are not *disjecta membra,* but members in a body to which they belong, and in which, with singular skill, they are fitted to their place. There are at least seven parts to this body of doctrine: 1. Priestly *ordination.* 2. Priestly *regeneration.* 3. Priestly *indoctrination.* 4. Priestly *absolution.* 5. Priestly *confirmation.* 6. Priestly *administration.* 7. Priestly *intercession.* In other words, ordination, baptismal regeneration, tradition, confession, confirmation, the real presence, and prayers for the dead.

1. The basis of all the rest is *Priestly Ordination,* which puts priestly intervention between a believer and his right to act as a minister of Christ, and is supposed to confer, by a sort of succession in grace, the Divine authority to preach and administer sacraments. In the primitive days all believers preacht (Acts viii : 1–4, xi : 19, 20), and Philip baptized, tho he was set apart for a *temporal* office, and was, therefore, a "layman," and one case breaks the sacred line. Priestly ordination is the *head* of the whole system of sacerdotalism, and, if granted, it carries the rest with it by making a human authority neeessary for all ministry, so that one is dependent for all else npon sueh priestly intervention.

2. Then follows *Baptismal Regeneration,* which puts the ordained priest between the infant child and the church. Infant baptism becomes the means of regenerating the infant with the Holy Spirit and engrafting the child upon the body of Christ.

3. Next follows *Priestly Interpretation* or indoctrination, which puts the priest between the baptized child and the Word of God. The priest beeomes the teacher of the child, and churchly tradition the practical source of authority. Wherever the testimony of Scripture is considered doubtful, tradition interprets it; and wherever the two conflict, tradition takes precedence. Hence the Bible is not a safe book to be put into the hands of any but priests.

4. *Priestly Absolution* naturally follows. The child is supposed to err, fall short, commit sin, and the only way to get elear of it is by the way of the confessional. This puts the priestly intervention between the sinner and Divine forgiveness.

5. Next follows *Priestly Confirmation,* in which is supposed to be found the ehannel of grace to the believer, as in ordination to the priestly candidate. This puts priestly intervention between the "child of the church" and the Holy Spirit.

6. Then comes *Priestly Administration* of the Eucharist, whereby some mysterious change—transubstantiation, consubstantiation, or whatever it be called—takes place, in priestly hands, in the "bread and cup," so that they become the body and blood of the Lord. Hence the Lord's table becomes an altar, and the Snpper a sacrifice. This puts priestly intervention between the child of the church and Christ's atoning death and sustaining life.

7. Finally come *Prayers for the Dead.* The soul departing lingers in

some intermediate state of more or less imperfect and disciplinary suffering, until priestly intercession relieves it of disabilities, and promotes fuller entrance into the heavenly estate. This puts priestly intervention between the human spirit and final entrance into glory. What must the dying thief have done with no priest to baptize, instruct, confirm, absolve, administer the "real presence," or pray for the repose of his soul!

To put all this together is to see the singular and subtle completeness of the whole system. If priestly ordination is the head of this body of sacerdotal pretension, we may compare baptismal regeneration to the breath which gives life; priestly interpretation, to the brain which supplies thought; priestly absolution, to the hands which apply cleansing water; priestly Eucharistic administration, to the mouth which receives food; priestly confirmation, to the blood which affords vigor; and prayers for the dead to the feet whereby all final advance within the doors of heaven is secured.

It is not necessary to contend that for none of these features of modern sacerdotalism there is any Scriptural foundation. All most subtle error is at bottom a half truth, and herein often lies its fatal character; but whenever even a Scriptural truth or practise is lifted into unscriptural prominence, or is linkt with other unscriptural teachings and practises *it becomes error*. Truth is wholly such only while it holds its true position and true relation. The most sacred teaching if made to uphold error, becomes practically erroneous.

The question is whether any permanent and thorough cure of the existing malady in the church can be found until disciples renounce the *whole system of sacerdotalism* as such, and return to the simple New Testament faith and life. A system of idolatry is the inevitable outcome of the present growth of the sacerdotal pretensions which too many meet with practical apathy. The priest is virtually assuming Divine prerogatives; in the eyes of the victims of sacerdotal superstition, the water of baptism is becoming holy water, the bread of the Lord's Supper an adorable "host," the confessional a throne of grace, the priest a Divine teacher and intercessor, and the church, instead of a mere helper in drawing nigh to God, a hopeless barrier—not a means to an end, but itself the end.

There seems to be no alternative but to "worship the Lord in the beauty of holiness," and disregard the claims of mere artistic and esthetic beauty. Under the guise of symbolism and sacramentarianism and sacerdotalism, we are in danger of creating new Nehushtans, and erecting new houses of idols under the name of Christian churches. A sagacious Christian philosopher said thirty years ago, as he watcht the tendencies already too apparent in Protestant churches, that the only safety would be found in "excluding any practises *not* enjoined or encouraged in the New Testament."

WHAT RETRENCHMENT MEANS IN INDIA.

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADANAPELLE, INDIA.*
Missionary of the Reformed Church in America.

"Self-support among the mission churches" is, it is true, the apostolic plan, and none are working harder toward that end than the missionaries who are pushing the founding of native churches in India. To our joy steady progress is being made. In church after church in India a majority of the members give one-tenth of their income for church support and evangelistic effort. Is that exceeded in happy, Christian America? But even that tenth makes but a small aggregate here, for the average income is so scant. "To the poor is the Gospel preacht," has always been the glory of Christianity. Even under the preaching of the Apostles, "not many mighty, not many noble" were called. In India, too, God hath chosen the weak things of the world to confound the mighty. But the mighty are not yet confounded. It is still the weak. As yet those of our converts who have any property are, usually, in some way, stript of it all, on embracing Jesus Christ as their Savior. In few of our up-country congregations is the average total income of our members equal to seven dollars per month, while in hosts of our small village congregations the total income, per family, is not twenty-five dollars per year. And in these last three famine years often the village catechist, or pastor, himself on a salary of from three to six dollars per month for self and family, has had, out of that sum, to keep a pot of conjee, or gruel, boiling all the day, to deal out a little to the hungry or starving of his flock, or of inquirers.

What does retrenchment mean in India? I will give you a few composite photographs taken from those working in different missions, and from these safe general conclusions may be drawn, without a tedious array of statistics.

THE DISAPPOINTED HOPE.

"Good news, wife, good news," called Mr. G., as he sprang from the horse on which he had ridden twenty-three miles from a trip in the district. "The people of three hamlets near Kotur have given up their idols, pledged themselves to observe the Sabbath, and to obey all Christian teachings so fast as they are taught them. They promise to send their children to school to learn to read the Bible and Christian books, and I have promist to give them two teachers, for two of the hamlets are near each other, and one school will do for

* I have recently met, in conference, missionaries of fourteen different societies, and we have compared notes. We have told one another of our joys, yes, and of our sorrows, and disappointments too, for on many of those missions the ax of retrenchment has fallen, fallen heavily, for from 10 to 20 per cent. of the annual expenditure for work on the field has, in several instances, been cut off, and from the fulness of their hearts, and mine, I speak.—J. C.

both. They are in hereditary servitude to the head man of the neighboring caste town, and are wretchedly poor, but they seem to be really in earnest. We shall get hold of their children, even if we do not make very intelligent Christians out of the older people. Now if that extra two hundred dollars that I askt for in the new year's appropriation comes, it will just cover the absolutely necessary outlay in these three villages, and in the two that I received last month, eighteen miles south. There is evidently a movement toward Christianity among these downtrodden people, and if we can only provide them with teachers, we shall see a grand ingathering. Thank God for giving us this opening, for which we have long been praying and working."

His wife tried to look glad, but failed, as she led him in for the cup of tea and slice of toast she had prepared since seeing him come over the knoll a mile away, and until he had had this refreshment she would not tell him of the home mail, with its freight of crushing news that had come during his absence.

He needed the refreshment, for even then his hands trembled as he held the letter and read the imperative orders for a ten per cent. retrenchment on the last year's expenditure, instead of his hopt-for expansion, and then, putting his head on his hands, the strong man sobbed. "Then these seekers to whom I have promist the bread of life must go back and feed on their old ashes. O God, what does Thy Church mean thus to play fast and loose with thirsty souls?—to send me to proclaim in all this district 'Ho, every one that thirsteth, come ye to the waters,' and then strike the cup of the water of life from their lips as they bend to drink. Merciful Jesus, show Thy Church what they are doing."

THE ABANDONED MISSION SCHOOL.

The heart of Mr. K., missionary at Tenevur, had been greatly gladdened two years before, by the reception of a petition from the town of Bibinagar, twenty miles west, signed by the leading inhabitants, Brahmans, merchants, artisans, farmers, begging him to take under his charge, as a mission school, an Anglo-vernacular school which they had establisht a few years before for the education of their sons. They exprest their perfect willingness to have him introduce the Bible, as a text-book, in each class, every day, for they had noticed that the study of the Bible elevated the character of those who studied it, even tho they did not become Christians.

He found these people in earnest. The fees paid by the boys entirely supplied the salaries of the present masters. The missionary put in better teachers, and added a new Bible master. In two years the people had grown to appreciate the school so much that higher fees could be collected. But, with the Bible master, it still required

one hundred dollars per year from mission funds to keep it up. It was worth it. Christianity was gaining its first foothold in that town, in that taluk, or county. The people were listening with respect, and attention, and interest, to the weekly preaching.

Then a heavy letter came from the home board; heavy with heartache. "Retrenchment, immediate, must be made at all the stations." The proportion falling on Tenevur was Rs. 1,000 (three hundred dollars). Sadly Mr. K. went over every expenditure, cut off Rs. 50 here, 75 there, 100 in another place; dismist three native agents, tho they knew of no other employment; and yet there was Rs. 300 (one hundred dollars) more that must be cut off. No other way could be found. The Bibinagar school had to be given up. The Bible teacher was obliged to leave. It was reorganized as a heathen school, and Bibinagar was envelopt in its pristine darkness.

THRUST BACK INTO HEATHENISM.

"Jesus loves me, this I know, for the Bible tells me so," sang Sikamani (Crown-jewel), the little Brahman girl, as she entered her father's house from Miss R's caste girls' school in Singapuram, and her musical voice rang through the zenana apartments. "Here, my lotus blossom, what is that you are singing? Who is Jesus? and what is the Bible?" asked her kindly-faced grandmother. "Come and sit down, and tell us all about it."

It was a leisure hour, and all the zenana women gathered and, seated on the mats around, listened while little "Crown-jewel" sang more of the beautiful songs Miss v. R. had taught them, in their own vernaculars. Then she told them all she had learned about that loving Jesus "who died that we all, yes, we women too, may be saved." Daily in this Brahman's home, in merchants' and artisans' homes, were such scenes witnest since Miss v. R. had, one year before, opened the first Hindu girls' school in all that region. The school had filled its building in the Brahman street, and Miss v. R. had just engaged to rent another in the Goldsmiths' street, and open another school, and already scores of pupils had made application to be received.

Miss v. R. had come home joyously from completing the arrangements, making melody in her heart unto the Lord for giving her such opportunities, for she was already getting an entrance into one and another of her pupils' homes, to talk with their mothers and aunts. On her table lay the evening letters. One, from the secretary of the mission, she seized, opened, read, and sank into a chair, while disappointment and despair, too dry for tears, shook her slender frame. "Killing retrenchments ordered from home. No appropriations for Hindu girls' school. Must close them all from end of next month." That school cost Rs. 225, or $75 per year. The new one would cost tho

same. But the home church was too poor to afford the $150, so the order had come as to all those Hindu homes into which the light was beginning to steal, "Shut out the light, shut in the darkness."

DR. ANNA AND HER PATIENTS.

Dr. Anna B., sent out five years before, had opened out a very fine and desperately needed medical work in Bilanagar. Her hospital with twenty beds for in-patients was always filled, while the hundred out-patients daily were blest with her medicines, her skill, and her prayers. The seeds of the kingdom were daily sown in hundreds of grateful souls. Some seemed germinating. More patients were begging for treatment than she could possibly receive on her appropriations. She had sent a strong appeal for an increase in funds, and an assistant or associate, as the work was more than she could do. "Impossible. Funds not coming in. Can not keep up even present appropriations. Retrench 15 per cent. from January 1st. Imperative."

Sick at heart she went over every expenditure to see where she could possibly cut down. Medicines and necessaries for treatment must be had. A small reduction was possible in a few minor points, but on "diets of in-patients" must nearly the whole reduction fall. There was no help for it. Hereafter but ten of the twenty beds could be filled, for the people coming from distant villages were all too poor to provide food for themselves away from home. Ten beds were packt away, as they were vacated. The remaining ten were all filled with important cases, and Dr. Anna prayed for a hard heart, to enable her to refuse others.

"Will the dear lady doctor please come and see a dying woman in Kallur, four miles north?" A young mother, fourteen years old, whom native midwives had horribly maltreated, from want of skill and knowledge, was what she found. Her life still might be saved by the utmost skill and care, if she could be placed in a hospital, not otherwise. "Bring her in on her bed. I will try." Half way back and Dr. Anna was stopt at a hamlet to see a young girl, terribly gored by a bull. "Bring her in too." As she neared the hospital a woman wrapt in a blanket tied as a hammock to a long bamboo, and "borne of four," was laid on the veranda of the hospital, with foot dropping off from gangrene, the result of the bite of a poisonous, but not deadly, serpent. The love of Jesus pulsed in Dr. Anna's heart. She could not say no. "Take her in," and so of two others equally needy who came. But how were they to be fed?

Dr. Anna had already devoted all she could spare from her small salary to purchase additional medicines for the growing throngs of out-patients. Now, to feed these, her suffering sisters, while they were being healed she gave up the more expensive articles in her own diet, meat, eggs, fruit, etc., and struggled on, giving her every energy

to her increasing number of patients, and working harder, if possible, even on her unnourishing diet. Months thus sped by. One morning she fainted at her work, and fell upon the masonry floor of her hospital. An adjacent missionary was hastily called. An English doctor of experience and skill came from the large town near. "Nervous prostration and threatening paralysis, from overstrain and lack of nourishment. Must be put on the first steamer and sent home as the only hope," was his unhesitating verdict.

Her board had saved one hundred dollars by the cut, and paid two hundred dollars to take home poor wreckt Dr. Anna B. The sick were deserted, and the hospital closed. The murmur went around the home land, "What a mysterious Providence that strong and vigorous Dr. Anna B. should be stricken down after only six years of service, and just when she was most needed."

These incidents occurred in no one mission, in no one year. But they are true illustrations of what are the terrible burdens put upon her missionaries by the wholesale retrenchments ordered by the home church, in ignorance, let us hope, of the havoc they sometimes necessitate. Only a few of the actual workings of retrenchment have been pictured, for my heart is too heavy to gaze further myself, or open to the gaze of others all that a ten or twenty per cent. reduction involves. For here and there, in this mission and that, it means all that I have pictured, and more.

Retrenchment means the dismissing of faithful catechists in half-instructed little village congregations of those too poor and hungry themselves to feed the catechist and his family. It means the sending away of Bible women, and zenana workers who are gaining an entrance, or are eagerly welcomed in many houses where "the Sweetest Name" is beginning to be lispt. It means the closing of scores of day-schools attended by the worshipers of Vishnu or followers of Mohammed, who, in those schools, are daily reading and learning the teachings of the Nazarene. It means the giving up of preaching tours in "the regions beyond," with glad invitations to the Gospel feast. It means the closing or cutting down of schools for training young men and young women to be the Timothys, and the Loises, yes, the Barnabases and Pauls of the militant church of Christ in India. It means the sending out word to all seeking communities who are too poor to pay for a teacher, "Don't give up your idols and avow yourselves Christians now, for we can send no one to teach you how to find and follow Jesus!"

O Christ, who seest Thy crippled work, Thy delayed chariot in India, rouse, rouse Thy people to a just appreciation of what they themselves owe to Thee; of what Thou dost expect of them. Summon, with insistent voice, those redeemed by Thee to become Thy working partners in that stupendous work, the salvation of a sin-lost world.

PREACHING THE GOSPEL IN PUERTO RICO.

PUERTO RICO AND THE PUERTO RICANS.

BY REV. W. H. SLOANE, MEXICO.*

The island of Puerto Rico is the summit of a mountain that rises five miles from the depths of the Caribbean Sea. It is a parallelogram in shape, its length from east to west being about one hundred and eight miles, and its average breadth thirty-seven miles. It has an area of about 3,530 square miles, or slightly less than that of the State of Connecticut or the island of Jamaica. It lies some 1,500 miles southeast of New York, and seventy miles east of Hayti, and is the smallest and most easterly of the greater Antilles.

Puerto Rico is an island of great beauty. Its numerous rivers, prolific soil, and humid climate, contribute to produce a luxuriant vegetation, surpast by no other part of the West Indies. Hilly in the interior, with level lowlands around the coast, and innumerable valleys extending in beautiful vistas in all directions, every foot of soil invites to cultivation. Broad reaches of sugar-cane on the lower levels, fringed and dotted with the coconut palm, give place after a while to extensive tobacco fields, and these in turn are followed up the hills and mountain sides by the waxen-leaved coffee plant, yielding its aromatic berry under the shade of the broad banana. These heights are tilled almost to their summits, and it would be difficult to find anywhere in the interior of Puerto Rico an acre of soil that does not contribute in some way to the sustenance of man.

Besides the staples mentioned, sugar, coffee, and tobacco, cotton,

* Mr. Sloane has recently returned from a tour in Puerto Rico, and has kindly furnisht this article, together with photographs taken by himself. See also map in our March number.

rice, corn, sweet potatoes, bananas, and oranges are produced. The rice is a mountain variety which does not need flooding, and with imported codfish, forms the principal article of food among the laboring classes. On the lowland pastures, of which there are many, excellent beef cattle are reared. A good military road, constructed at immense cost to the government, traverses the island from San Juan to Ponce, with a branch or T leading from Cayey to Guayama. One great need of the island is good roads and bridges. The journey across the hills can be performed only on horseback. Fortunately for travelers, the horses, diminutive animals, have an easy canter, and a ride on one of them is a delightful experience.

Puerto Rico has been misgoverned and exploited by rapacious officials to a point almost inconceivable.* The haciendas, or plantations, have been largely owned by Spaniards. The extortion practist by the Spanish tax-gatherers, along with other abuses of a similar nature, made the ownership of land and the carrying on of any business on the part of native Puerto Ricans almost an impossibility. From the beginning of Spanish rule, the inhabitants of the island have suffered a boycott in almost every industry they have undertaken. Indeed it may be doubted whether the Spaniards themselves, who own the land, ever made a tithe as much out of it as did the officials who governed them.

THE PEOPLE AND THEIR CHARACTERISTICS.

The total population amounts to about 800,000, of whom the Spaniards, or "Peninsulares," form a small but commercially dominant class. The children of these Spaniards, born on the island, are known as Puerto Ricans, and in Spain they are compelled to move in a lower social circle than do their parents. The Gibaros, or small land owners and day laborers of the country districts, are a curious old stock modified by Carib descent. A still lower class has a large mixture of negro blood. All speak Spanish, but with a rapid articulation, a dropping of the "s," and a changing of the "r" into "l" that make their language very exasperating to a lover of the old Castilian.

The natives of Puerto Rico are slight in physique, and more or less consumptive in appearance, altho vigorous frames are occasionally seen. The anemic condition of the middle and lower classes is said to be due partly to the constant intermarriages that have taken place in this small island during the past 400 years, and partly to the treatment received at the hands of their rulers, who seemingly spared

*Ever since the island was conquered by Ponce de Leon in 1508, and the original Carib inhabitants reduced to subjection, Puerto Rico has been a Spanish possession. For three centuries it was a penal station, then a colony, and after 1870 a province of Spain. When discovered by Columbus in 1493 it was known as Borinquen, and this word in its adjective form has entered largely into the language of the country. Ponce de Leon called the island Puerto Rico, or "Rich Haven," from the fertile appearance of the country. The last traces of slavery were abolisht in 1873 by the abrogation of the system of forced labor. American supremacy was completely established in the island on the 18th of October, 1898.—W. H. S.

no effort to repress every aspiration, and crush every enterprise, that showed themselves among this intelligent and generous-hearted people. With wages ranging from $1.00 per day down to twenty bananas (which were often considered sufficient for the support of a laborer's family), and even this wage paid in depreciated silver or unripe fruit, it is not to be wondered at that the average Puerto Rican looks more like a walking corpse than a living being. Naturally bright and vivacious, quick and eager to learn, of great kindliness of spirit, hospitable to a degree, remarkably docile and patient under restraint, intensely loyal to the soil on which he was born, he has been repressed, boycotted, over-taxt and over-workt, under-fed and scantily clad, until hope was well nigh extinct in his bosom. Is it to be wondered at that, when the Stars and Stripes were unfurled over his native soil,

A PUERTO RICAN FAMILY.

he should rush toward them, wild with delirious joy, and, with bursting heart, should thank God that the year of jubilee had come?

A few of the Puerto Ricans are well-to-do; a larger number manage to live in some sort of comfort, altho their scantily-furnisht shed-like dwellings offer few attractions to the visitor from northern climes. The great majority of the people are poor, and one wonders how they live. Day after day we have watcht the open apartments of indigent families, members of which had no employment, where no food seemed to enter, no table was spread, and no fire was kindled for culinary purposes. The routine of family life went on day after day, save that all labor and all partaking of food and drink were left out of the account.

For the poor, the blind, and the maimed, there are no asylums, and but few hospitals for the sick. One is astonisht at the number of

malformed children he meets on the street, but learns that a larger number died in infancy. The conditions of life are such that infant mortality is very great. Little regard is paid by the authorities to the death and burial of the indigent. In the city of Caguas the dying poor are removed to a room adjoining the cemetery, where they may breathe their last close by their final resting-place, and leave their measure for the grave before the expiring breath has departed from the body. Frequently corpses are placed in the shallow graves without box or coffin, or one coffin is made to serve for many funerals. The bones of the dead are constantly being removed from graves on which the annual tax has not been paid, in order to make room for new interments.

Concubinage is very common, almost the rule, in fact, and is not regarded with the disfavor that such a life would cause in the United States. The exorbitant fees demanded by the Roman Catholic Church for the solemnization of the marriage ceremony has brought about an almost total disregard of the sanctity of the marriage relation. The number of illegitimate children is largely in excess of the legitimate, and many of the priests have families.

RELIGION AND EDUCATION.

The inhabitants of Puerto Rico are Roman Catholics, but the hold that the church has upon them is very slight. Church and State have been so closely identified that the oppression exerted by the Spanish government has weakened the influence of the clergy. Religious services in all parts of the island are poorly attended, and the catechetical instruction of the children has been greatly neglected. Those evidences of rigid training that are seen in Mexico, and South American countries, are here absent. Many country districts have no churches, and the monasteries and convents that have been founded have never taken deep root in the Puerto Rican soil, nor been to the liking of the Puerto Rican people. Now that Church and State are separated, as a result of the war, many priests, deprived of governmental support, are leaving for Spain. Some remain in hopes of aid from the United States government, and some are endeavoring to educate their congregations to look after the temporal wants of their pastors. The change brought about in the Catholic ecclesiastical system in Puerto Rico has, for the time being, by its suddenness and force, dazed the adherents of the Roman Church.

There is but slight observance of the Sabbath in Puerto Rico. A few people attend mass in the forenoon, and still fewer the vesper service in the afternoon. More or less traffic is carried on during the day, cock-fighting and gambling in all its forms are common, and the chief operas and plays are given in the theaters. Rum is one of the beverages most used by the lower classes, altho drunkenness is not common.

All classes, and both sexes, smoke tobacco. Religious processions are not so frequent as in Central and South America, nor is the "devotion" shown the viaticum, when carried on the street, so great as we have seen it in Mexico. Take it all in all, Roman Catholicism on the island is noticeable chiefly for the absence of religious life and spirit, for the indolence of its clergy, and the indifference of its adherents. The people are longing for a new faith, and in every part of the island throng with eagerness to listen to a preacher who brings them the glad tidings of the Gospel. Americans are regarded as the liberators of the inhabitants from a hated political system, and they, better than any other people, are qualified to carry the message of salvation to the Puerto Ricans.

Education in Puerto Rico is at a low ebb. Parochial schools are scarce and poor in quality. Only one governor-general has ever manifested any interest in the education of the Puerto Rican youth; his rule was short, and the measures he adopted, looking toward the establishment of a better school system, proved ineffective. Spanish youth have been sent to Spain or France to be educated, and the provision made for the schooling of the remaining 125,000 boys and girls has been lacking in both quality and thoroughness, and to only a limited extent has advantage been taken of it. Spanish statistics are notoriously untrustworthy, and they furnish but meager data on which to base exact conclusions regarding education in the island. The public schools are a little over five hundred in number, are partly supported by a government fund, but depend mainly upon tuition fees, from which the very poor, however, are exempt. At the breaking out of the war between Spain and the United States, these fees amounted to about 350,000 Puerto Rican dollars per year, say $212,333 in American money. The teachers were poorly paid for their services, and we were informed by a number of them that months would go by without their receiving any salary, and that it was not an uncommon thing to lose their stipend altogether.

A careful computation regarding the illiteracy of the inhabitants shows that about eighty-seven per cent. can neither read nor write. There is a compulsory school law, but it remains a dead letter. No one has ever been arrested for not sending his children to school. The system of education is not greatly unlike that followed in the United States. The primary school receives children of five years of age and under. Then come the intermediate, the grammar, and the superior schools. In the rural districts we seldom met with a school of any kind. The primary schools are taught by women, the others by both sexes. The teachers do not show a high grade of efficiency, but manifest a strong desire to qualify themselves more thoroughly for the better work that will now be expected of them. There are three schools for adults on the island, but the attendance is extremely

slight. Puerto Rico has never had a university. An institution known as a "collegiate institute," located in the capital, has afforded some opportunity to students to acquire a knowledge of the classics, and of physics, geology, botany, algebra, chemistry, and history. The laboratories are poorly furnisht, mechanical apparatus is antiquated and worn out, and the facilities for obtaining a careful scientific training generally very imperfect. Very few students remain through the four years' course. It is said that both sexes have equal access to the privileges of the institution, and that three young ladies have there taken their degrees. Spanish prejudice, however, is strong against the higher education of women, and it will be long before any large number of them seek a college course. At present a desire is strongly exprest on the part of all classes that teachers, qualified in both English and Spanish, be sent from the United States to Puerto Rico to take charge of the work of instruction, and introduce into the schools the methods and studies that have made our own the admiration of the world.

If the strong desire exprest by the Puerto Ricans, that missionaries of the Gospel be sent them, and school teachers be provided for the schools that now languish, be met by the people of the United States, we see no reason why Puerto Rico may not become the choicest of the possessions lately acquired by us. What the island now needs is a reenforcement of hope, the infusion of new religious and intellectual vigor, the creation of new aspirations, the establishment of new ideals; in a word, the evangelic faith, and all that follows it.

SOME FEATURES OF THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.—II.

BY REV. T. A. GURNEY, M.A., LL.B., DORSET, ENGLAND.

It is interesting and profitable to mark some of the special influences at work in the development of the Church Missionary Society throughout its whole history.

First there is noticeable the VARIETY OF CAUSES WHICH LED TO THE ORGANIZATION OF MISSIONS throughout the hundred years. There are missions which precede all pioneering, trade, or government, missions which follow in the wake of exploration, but precede trade and government; missions suggested by trade openings, missions inspired by political events, and missions whose initiative springs from a statesmanlike conception of what the mission as a whole aims to accomplish.

1. The best illustration of a *mission which preceded pioneering*, and gave the impetus to trade and government, is the Eastern Equatorial African Mission, founded by the intrepid missionary Krapf. When, in 1844, he went forth from Zanzibar to Mobas with a letter

from the all-powerful Imam of Muscat and Sultan of Zanzibar, informing the coast governors that he was "a good man who wishes to convert the world to God," nothing was known behind the actual coast line, then in the possession of that sultan from Cape Guardafui to Cape Delgado. For the civilized world it was a vast *terra incognita*, a blank on the maps, a region which most people imagined to be desert and sandy waste. The idea that behind that wall of torrid coast line lay such wonders as the Lakes Albert and Victoria Nyanza, such mountains as Kenia and Kilimanjaro, such uplands as healthy, fertile Uganda, such rivers as the Nile and, further west, the Kongo, would then have seemed a Utopian dream. It is most significant that it was a missionary, bent on his Master's work, who first peered over the wall, who first broke the zariba barrier of forest tribes at the peril of his life, who first laid the trophy of the new age for Africa on the lonesome shore in the bodies of wife and child, who first astonisht the world with a record of journeys, in which his colleague Rebmann shared, so strange in their results that the geographers of Germany and England laught at them as myths. Yet this was the man who afterward wrote to fellow-missionaries the counsel to "resist with all the power of faith, of prayer, and of truth the mood of despondency and faint-heartedness which would say, with the men sent out to spy the land of Canaan, "We are not able to go up against the people, for they are stronger than we." The pioneering of Burton, Speke, Baker, Livingstone, and Stanley, came about as the direct result of that missionary work, and once again in the history of the world, the nations have inherited the blessing.

2. The Uganda mission gives an illustration of our second type. It is a mission following in the wake of exploration, but *preceding trade and government*. The challenge of Stanley to the Christian churches of America and England, from the court of Mtesa in 1875, led to the first offer of men and means, the mission work of Alexander Mackay, the episcopates of Hannington, Parker, and Tucker, the progress and fiery trial of the infant church, the opening up of trade, the railway, and the political protectorate. Krapf wrote nearly fifty years ago, "Accept little or nothing from political changes in Africa; it is a vital mistake to make the results of missionary enterprise depend upon the powers that be." The troubles since Europe intervened in East Africa bear fatal witness to the truth of this prophecy.

3. As an instance of missions *suggested by trade openings*, the Niger, Yoruba, and Northwest Canadian missions may be noted. The course of the Niger had been determined in 1830 by Lander. In 1839 a Society for the Civilization of Africa was inaugurated through the energies of Fowell Buxton, whose watchword that "the Bible and the plow together should regenerate Africa," was accepted by the C. M. S., and two mission agents accompanied the expedition in 1841.

The expedition, tho launcht under the auspices of Prince Albert, proved a failure, but a second and third expedition followed in 1854 and 1857, and these were accompanied by Samuel Crowther. Thus step by step, following in the wake of trade, mission stations were planted. The demoralization caused by trade influences afterward, especially the liquor traffic, has been one of the greatest obstacles of the mission.

4. An example of *missions inspired by political events* is to be found in the Punjab and Sindh missions, which sprang in 1851 from the two Sikh wars and the annexation of the country. The Japan mission, in which the C. M. S. only followed in the wake of the American mission, started in 1869 from the great revolution which had created modern Japan, and which gave a limited opening in the country. The China mission was the outcome of the two Chinese wars of 1841 and 1858–9, with their opening of the treaty ports to Western powers. The abandoned Constantinople mission sprang from the Crimean war, and the mission to the Bhils of western India from the efforts of the Indian government and Sir James Outram to raise them.

5. Among missions whose initiative springs from a *statesman-like conception of missionary work* as a whole, we may mention the early efforts to revive the Eastern churches with a view to reaching the heathen through them—the original design of the mission to the ancient church of Travancore, and the occupation, in the earlier years of the century, of Egypt. In each case the society aimed at something beyond the mission itself—the employment of it as a vantage ground from which to reach, through Greeks, Syrians, or Copts, the heathen of the world.

THE INFLUENCE OF LAYMEN.

A second influence, and one full of interest, is the influence of laymen. We have seen what the C. M. S. owes in its first commencement to such laymen as Wilberforce, Grant, Thornton, Zachary Macaulay, and others of the "Clapham sect." But for their energies of organization and liberal supply of the sinews of war the missionary discussions of the Eclectic Society might have remained academical for years to come. When the society actually took footing eleven out of the twenty-four who composed the original committee were laymen, and a layman has always since been the president of the society. The direct influence of laymen in those earlier years upon special questions of missionary policy, such as Sierra Leone and India, was enormous. But when we come to the actual missionary work proper, the same influence is manifest. In fact from the first the C. M. S. has been an enterprise of the Church of England upon a lay footing, reflecting at each stage of its history, as it markedly does to-day, lay principles, lay ideas, lay methods. Hence, it has been, and remains, sturdily Protestant, stanchly and non-apologetically evangelical, and, perhaps, sometimes a little unduly

suspicious of ecclesiastical influences. It has expressly disclaimed, especially at one crisis of its history, any authority to "send forth" in Christ's name, an authority exercised by the bishops of the church at the ordination of each missionary, claiming to be, in the words of Henry Venn's defense, "an institution for discharging the temporal and lay offices necessary for the preaching of the Gospel among the heathen." Perhaps its success has largely lain, under God, to this moderate attitude, for it has enabled clergy and laity to work heartily together without any heart-burnings. The constitution of the central committee of the society is a reflection of this feature. It is not a committee of clergy at home—a band of amateurs unacquainted with the actual conditions of the mission field abroad. The committee comprises (*a*) retired Anglo-Indians, high civil and military officers, who have governed provinces and commanded armies; (*b*) veteran missionaries, returned after many years' work of active service; (*c*) a few bankers and lawyers, who bring to the financial and legal aspects of the work all their business experience; (*d*) members of the home ministry, working side by side with laymen and missionaries, bringing their spiritual inspiration and practical home knowledge.

This feature has undoubtedly quickened the zeal and enthusiasm of laymen, which, to this day, marks its whole history. In a church not remarkable always for the success of its development of laymen's work, this has stood out as the bright exception It is surprising how many missions C. M. S. owes to their conception, design, and first start. The first mission to Ceylon, not long after its annexation, was due to the appeals of Sir Alexander Johnson, the chief justice of the island, for a C. M. S. association there. The mission to the West Indies was also due to the same providential leading, in the offer of Mr. William Dawes, formerly governor of Sierra Leone, to act as honorary catechist.

The Himalaya mission was set on foot by officers and civilians at Simla, one of whom undertook to subscribe £10 a month, and another of whom pledged himself to pay £60 annually for the rest of his life.

The Christian officers who won the Punjab for England, which, with its dependent states, is larger than the German Empire, were the ardent promoters of missionary enterprise. The Punjab mission sprang from a circular from those officers as a token of thanksgiving to God for the success of their arms. Within three years the Punjab C. M. Association was inaugurated, with generous support from John, afterward Lord, Lawrence, and Henry Lawrence. The deputy-commissioner at Lahore built the first mission house there, and Lord Napier of Magdala designed the school house, whilst Sir Henry Lawrence raised the first girls' school in memory of his wife. At Sir Donald Macleod's initiative Multan was occupied as an important frontier station. Through the earnest prayers of Major Martin, who

spent a part of each day in private supplication before God for the needs of the Punjab, upon the appointment of Major, afterward Sir, Herbert Edwardes, to Peshawar, as "the outpost of Indian empire," a mission was started there, the chief commissioner himself presiding over its launch. When the mutiny came it was that very province and those very officers who, by their loyalty and bravery, saved India. The very men who were foremost in evangelization and fearless in their devotion to Jesus Christ, were the men whose provinces refused to rebel, and whose soldiers marcht behind them enthusiastically to victory. And after the mutiny was over the same spirit was manifested even more strongly. Edwardes left his house at Peshawar, on his home coming to England, as a gift to the mission. And the very men who had saved India spoke out most loudly, on their return home, against the old "Neutrality Policy" of the British government, a policy for ever ended by the significant words in recognition of Christianity, added by the queen herself to her proclamation assuming the direct government of India.

RAISING FUNDS AND AWAKENING INTEREST.

A glance must be taken at the methods of raising funds, of awakening or deepening interest, and of preparing candidates, which have marked the one hundred years. In the early days of the Society for the Propagation of the Gospel, it was customary for the king to issue "royal letters," as they were called, commanding that collections should be made throughout the country for some special object, such as the relief of the West Indies from the results of a hurricane. Such royal letters were issued for the S. P. G., but for the newer C. M. S. there came no such royally-invited supplies. The first contributions were large private donations, and one chief source of income was the collection at the annual sermon, which sometimes, inasmuch as there were no local associations, amounted to £300. The total amount raised in the first five years was £2,467.

But in 1812, having twelve men already in the field and ten under training, the committee devised means, through Pratt, for an increase in their resources by means of local associations, the plan already adopted by the Bible Society. The main idea of these local associations was to obtain not only collections in churches, but penny-a-week collections from rich and poor alike. The first of these associations was formed in London, and Dewsbury comes second as the first provincial association, others soon following, Bristol soon taking the lead of all others.

In 1813 began the practise of sending leading clergy to different counties to preach sermons and address meetings, the West Riding of Yorkshire being the first district visited. The new move was regarded with much official suspicion, and treated as one more evangelical inno-

vation, but it was welcomed with great popular enthusiasm. "Penny associations" were started in many places, collectors undertaking to gather at least a penny a week from at least twelve persons throughout the year. Several ladies in different towns obtained hundreds of subscribers. From these efforts the income leapt up from £3,000 in 1812 to £30,000 in 1819–20.

The associations meanwhile multiplied in all parts of England, but there are in that early day no greater watering-places prominently on the list. By the jubilee the regular parochial associations had begun to take the place of the ladies' associations. Juvenile associations and Sunday-schools were not yet prominent, nor sales of work, but one at York realizes £1,000 in 1839. The ordinary guinea subscriptions are the rule, with the penny-a-week collections and collections in churches. Legacies have become an important addition, their yearly average, just previous to the jubilee, reaching £4,000.

Missionary boxes had also become a factor. In the war between America and England (1812), an American privateer captured a small Welsh collier in the Irish Channel. The captain of the privateer noticed in the cabin a strange little box, with a slit in it, and askt what it was. "Ah!" replied the Welshman, "I and my poor fellows drop a penny apiece every Sunday into that box to help to send missionaries to the heathen." "Indeed," exclaimed the American, "that's a good thing." And then, after a pause, "I won't touch your vessel nor a hair of your heads." And the vessel, saved by its missionary box, went free.* The missionary boxes have become in recent years a very large source of income. So have juvenile associations, sales of work, and the further development of the local associations.

Coming down to the present day, the whole country is now divided into districts, under association secretaries, who act as corresponding secretaries for their districts, and provide preachers and speakers, each diocese being divided into rural deaneries, embracing a group of neighboring parishes. These have, since 1860, had their own special ruridecanal secretary working with special knowledge of the district. In the case of great centers there are also auxiliary associations, such as the Bristol, Liverpool and southwest Lancashire, Manchester, and other associations. There are also county unions, whose object was never primarily the raising of funds, but many of them now have their own county missionary in the field, and raise funds for this purpose.

Fresh developments for widening interest have markt recent years. One of these is the Gleaners' Union for prayer and work, which commenced in 1886, and has a total membership from its first start of 102,216. The union supports its own missionaries, and also has become an

* E. Stock's History of the C. M. S. I. 480.

enormous incentive in local organization for all purposes. Another is the lantern and loan department, which commenced in 1881, for providing materials for meetings. The first lay-workers' union started in 1882, and now London has 600 members. The younger clergy unions now embrace twenty-one unions in federation, and the ladies' unions, the first of which dates from 1883, are doing very valuable work.

Differentiation in finance has also markt recent years. The Missionary Leaves Association raises funds for special needs of special missions, such as the furniture of churches or schools and other equipment, and, tho started long previously, in 1883 it was first recognized as an ally of the society's work. Special gifts for particular missions are inspired by news from the field awakening thanksgiving or special interest.

But the greatest development has been in appropriated contributions for the support of our own missionaries. The idea was advocated in 1837, at the annual sermon, that each should have his or her own representative in the mission field, or that members of one congregation should combine to have their collective representative. But for many years the idea lay fallow, till in 1878 a "substitute for service fund" was opened at the instance of one clergyman, who gave £250 a year and afterward £500 till his death. In 1893, however, an appeal resulted in 48 missionaries being thus taken up, and in June, 1898, 300 were thus adopted wholly or in part, besides 63 who are self-supporting.

Among more recent *methods of awakening interest* may be named missionary exhibitions, the first of which was held at Cambridge in 1882; also "missionary missions" and the "February simultaneous meetings." Missionary missions commenced in 1884, and the latter were held in 1886–87 in the chief towns all over the kingdom, not for collecting funds but for the deepening of the sense of missionary responsibility. The *publications* have also undergone great recent developments and are an immense source of deepened interest. The *C. M. S. Intelligencer* is a missionary review for the thoughtful classes; the *Gleaner*, illustrated and in a popular style, has a very wide circulation; *Awake* does useful work among the working classes; the *Children's World* carries its object in its name, and medical missions have now their own monthly, *Mercy and Truth*.

SELECTING AND PREPARING CANDIDATES.

From the first the C. M. S. wisely did not limit its choice of candidates for the mission field to clergymen and Englishmen. In fact it was impossible to do so because of the lack of men. Men were, therefore, accepted from foreign sources, particularly the Berlin Missionary Seminary, and these were ordained in Lutheran orders. The first Englishmen accepted were artisans, for Henry Martyn was not strictly

a missionary, being one of the five chaplains who did so much to prepare the way for missionary work in India as Evangelicals under the influence of Simeon of Cambridge. The artisans were sent to New Zealand as industrial missionaries without ordination. Even when two candidates for ordination in England presented themselves, there was still the difficulty as to their actual ordination. This was, however, surmounted by their ordination to home work for a time in English curacies, and afterward the scruples of the bishops were overcome by an Act of Parliament, giving the bishops power to ordain for service abroad. Of course, long ago all such difficulties were entirely surmounted, and the candidates for the mission field from Islington College now form a feature of the London ordinations.

The choice of candidates has been widened comparatively, recently, by the acceptance of medical and female missionaries.

In 1865 the first medical mission of the C. M. S. was started by Dr. Elmslie in the native state of Kashmir. No work has grown with greater rapidity or been markt by more important results in China, throughout North India, in the Punjab, and Bengal, and among the great Mohammedan centers. A special medical department now deals with this work, raising funds which cover all the current expenditure for it, except the personal allowance of the missionary. Twenty-seven mission hospitals are scattered over the mission field, and to-day there are 53 medical missionaries, 1,252 beds in the various hospitals, and in 1897 treatment was given to 9,364 in-patients and 59,474 out-patients.

In 1885 Miss Harvey went to Africa as the first woman upon the modern roll of the C. M. S. female staff. There had been lady missionaries before working in girls' schools or otherwise, but there had been no systematic employment of women except in India, and there they workt under the zenana missionary societies, independently, tho in close alliance. In 1887 several women were accepted for mission fields not occupied by the zenana societies. This step was soon followed by the sending of bands of female evangelists to Yoruba and Ceylon, and of trained women to East Africa, Palestine, and Japan. By 1895 200 women had been sent out, China having become meanwhile an important field for female work, and the coming of women missionaries to Uganda gave a new impetus to all the work.

The *preparation of candidates* for the mission field can not be more than toucht on here. In the earliest days this was accomplisht, as we have seen, by personal oversight and instruction. At length in 1825 a house was set apart at Islington as the first beginning of a training institution especially for Basle and Berlin men. This led to the present Islington College, which is the only missionary college provided by any society in England. The experiment has answered and some of the best men in the field have gone forth from thence.

The methods of preparation and selection of candidates at home have become much more varied in recent years. There has also been abroad a similar development in such institutions as the Lahore Divinity School. Ridley Hall, Cambridge, has sent forth many graduates. The curriculum of Islington has been raised since 1868 and a more elementary preparatory institution has been provided at Clapham. Medical training is now paid for in the case of outgoing medical missionaries. A newly-formed candidates' department has been created for examination, advice, and oversight of candidates, and women are provided with three special homes, with two degrees of expense.

METHODS OF CONDUCTING MISSIONS.

Methods of carrying on missions cover an immense field, for they embrace all the agencies, educational, medical, evangelistic, translational, and industrial, which form part of this highest enterprise of our Christian civilization. The field is so vast here that we can only view it in the aspects presented by the last fifteen years, regarding them in their unity as the diversified expression of modern Christian culture and devotion. In no other sphere is a tax put upon gifts so many and so varied. Public schools and universities send forth their physique and learning. Islington or Ridley Hall, Cambridge, in many cases, supply the special and detailed preparation. The Church of England sets apart the candidate with the solemn offices of ordination. Then the missionary goes forth, after the heart-stirring words of instruction from the committee, and the enthusiastic God-speed of the valedictory meeting. Like Paul of old, he lays tribute upon the gifts of civilization in their every form for his Master's service. The swift ocean-going steamers are the shuttles of the missionary loom.

Every sort of agency and talent is employed to attack the citadel of men's hearts. For most the method of attack is the direct evangelistic work in mela, bazaar, preaching room, itinerating, mission church, tract distribution, all which demands knowledge of language, tact, patience, and sacred culture. Others use the medical skill learned at Edinburgh or in London, in the plague-stricken districts of Bombay, or among the villages of bright Kashmir, or in hospitals such as the Hangchow hospital or convalescent homes, the leper hospital at Pakhoi in China, or Srinagar, capital of Kashmir, or the new mission hospital at Peshawur. Such medical work is used to allay the fanatic hatred of the Moslem at Cairo, Bagdad, and elsewhere, whilst Chinese prejudice against the foreigner is lessened by it in Fuhning, and Seven Stars' Bridge in Fuhkien. Active university men become the leaders of bands of associated evangelists in Tinnevelly, among the untutored Gonds, or in the wild jungles and swamps of the Kandyan Itineraney. Educated ladies peer "behind the Purdah" of Indian zenanas, and learn as trusted friends their dark secrets of

sorrow and shame. Others in girls' boarding schools, homes for lepers' children, women's hospitals, or itinerating work, in Kucheng, Hangchow, Ning-Taik or elsewhere, seek by the travail of faith to overthrow the great stronghold of China's age-long heathenism. Many ladies, joining in the general functions of the mission field elsewhere, mark by their advent, new eras of work at Abeokuta, Mombasa, Cairo, Jerusalem, and Mengo in Uganda.

Gifts of teaching are employed in educational posts of our mission field. French burns with enthusiasm over his divinity college at Lahore, the future "school of the prophets" for the Urdu-speaking people; A. L. O. E. throws the youthful energy of her ripest years into her Batala boys' school, whilst her pen pours forth short stories which are the first precursors of a popular native Christian literature for the Punjab. Some are occupied with ordinary university pupils, as at Jay Narain's school at Benares, St. John's College, Agra, or the Noble High School at Masulipatam. Others labor in the divinity schools of Calcutta, Poona and Madras, or beside the waters of Fourah Bay, Sierra Leone, train the men who are to win the Western Sudan to Christ. Lady teachers are busy with the girls of Metlakahtla or in the schools of Baddegama, Cotta, or Lagos. The Annie Walsh school for girls at Sierra Leone deserves its own special mention.

Industrial mission work taxes the Scotch versatility of Alexander Mackay, boat builder, flagstaff constructor, and tomb mason to King Mtesa for the Gospel's sake. Meanwhile Pilkington is busy translating Waganda Bibles and prayer books, bought with such eagerness that the book fund for Uganda in four years receives £2,000.

For some it is the tender shepherding of lambs snatcht from the cruel hands of the slave dealer, as in the Frere Town homes; for others the relief work amid the horrors of an Indian famine; for a few the ingathering of the flock of Christ amid the frozen solitudes of the waste howling wilderness of the great lone land. But all these, whether among Tinnevelly shanars, or bold Waganda, or timid aboriginals on India's hills, or quick Japanese, or fanatic Moslems, or simple Red Indians, "all these worketh that One and the self-same Spirit dividing severally to every man as He will." Thus, everywhere, whether beneath the muezzin towers of Islam, beside the waters of the Victoria Nyanza, within the walled cities of China, in the solitudes of the far west, or beside the sacred stream of Ganges, by a manifold agency which is yet one, "Christ is preacht." The devout conception of Gordon Hall and Samuel Newell, two members of the first band of missionaries sent forth by the American Board of Missions to Calcutta in 1812, of the possibility of the evangelization of the world in one generation, sufficiently difficult then, ought to be realizable now with such agencies at work not by one but many societies. That is all we need ask for, but that is a minimum to faith. "And then shall the end come."

MISSIONS AMONG THE LAOS OF INDO-CHINA.—I.

BY W. A. BRIGGS, M.D., LAKAWN, LAOS.

Missionary of the Presbyterian Board of Foreign Missions.

It is thirty-two years since our two veteran fathers, Drs. MacGilvary and Wilson, with their families, hired a few small river-boats and began their long, tedious journey up the river from Bangkok; the boatmen pushing the boats along by means of long poles, until after five hundred miles of pools and whirlpools, rapids and shallows, these ambassadors of Christ reacht Cheung Mai, the capital city of northern Siam. They found the Laos to be a semi-civilized people of far gentler and more impressionable disposition than the Siamese, and untoucht by foreign commerce or European notions.*

A SIAMESE RIVER-BOAT.

But who are all these people called Laos? What was their origin? Where was their ancient home? If we could go back to the time of Christ, we would find on the fertile plains of western and southwestern China, a race called "Tais" or the "Free" people. Their system of government and their ancient history are still subjects for research. Shortly after the beginning of the Christian era, Chinese encroachment made it necessary for the "Tais" to emigrate southward. This process continued and continues, till we find the original Tai race now scattered among all the countries of Indo-China, and of this great race the Siamese, Laos, and Western Shans of to-day, are the principal branches. Important differences in the written and printed character, as well as in the spoken language, constitute the dividing lines between these three main branches. The Presbyterian Church in the United States has accepted the responsibility of giving the Gospel to the Laos.

The Laos of northern Siam resemble the Japanese in color, feature, and stature. The similarity is also noticed in their light-heartedness, love of music, and gentle disposition. In many respects, however, they are very unlovely; cowardly, immoral, malicious, hypocritical, and without honor. The women in a measure are free, but are lookt down upon as inferior beings who in a past existence obtained but little merit, and were therefore born females. As they are not allowed to enter the merit-making priesthood, their future existence will probably be in the form of a dog, a snake, a pig, or a buffalo. The people live in small bamboo houses, generally of one room with a bal-

* All the people of northern Siam were called Lao by the Siamese, but strictly speaking the name is only properly applied to the people of Looung Prabang and the lower Maa Kong region. The English term Laos has been used for all these northern peoples, and we have adopted it to embrace all those who use the written character and the spoken language common to the people of our present mission stations.—W. A. B.

A NATIVE LAOS HOUSE IN LAKAWN.

cony in front. These houses are windowless, and have but one door. The floors are built a few feet from the ground, to avoid dampness and the floods of the rainy season. As a rule, the space under the floor is left open to accommodate the cattle, the pigs, and the poultry.

The principal food of the Laos is rice, and the chief industry is rice-farming. There being no other food produced to any extent, when the rice crop fails there is a famine; and when it fails for two or three years in succession, the extent and effects of the famine are indescribable.

In religion, the Laos divide their attention between Buddhism and Demonolatry. Buddhism recognizes no God, and no immortal soul or spirit in man. Its teachings hold the individual as supremely responsible only to himself. It professes to be merely a system of atheistic and rationalistic philosophy, according to which anything tending to a continuance of one's existence beyond the present life is wrong, and anything which tends to one's complete extinction after this present life is right. Activity is evil. To live by begging is righteousness. To humanely shorten the suffering of some poor brute is sin, for it may be one's grandmother. We hear a good deal about the brotherhood of religions. Here are some of the *differences* between Buddhism and Christianity:

Buddhism teaches passivity, and therefore encourages laziness.	Christianity teaches activity and demands energy, work.

Buddhism is an agnostic negativism.	Christianity is a positive revelation.
Buddhists speak of "entering religion" (a change of residence).	Christianity requires one to be "possest of religion" (a change of heart).
Buddhism tries to answer the question, "What can I do to inherit eternal extinction?" a question of its own asking.	Christianity answers the question, "What must I do to inherit eternal life?" a question common to serious men and women the world over.
Buddhism neither recognizes, nor attempts to supply the answer to the soul-cry of "every man that cometh into the world."	Christianity is God's incarnate answer to that cry; seeking, saving, satisfying.
Buddhism stands off and says "Get out."	Christianity comes down and says, "Come up higher."

Is it any wonder, therefore, that Buddhists everywhere have been driven to seek outside of Buddhism for that "something" which the soul may lean upon? Among the Laos, that "something" is Demonolatry. In reality the power of Demonolatry is far greater than that of Buddhist idolatry. The missionaries must meet both the theoristic philosophy of Buddha, and the subtler and more deeply entrencht systems of Demonolatry and fetichism. In open conversation Buddhism is quoted and offered for excuse; but the secret trouble in almost every case is the fear of, or the faith in, demons and witcheraft.

So much for the field in which the pioneer missionaries began to labor. At first there was the patient sowing, followed by a very small harvest. Then there was a long season of persecution, ending in the martyrdom of two Laos Christians. There was a brief lull, and then further persecution followed, until finally, in 1878, the present king of Siam issued a "Proclamation of Religious Liberty to the Laos."

SOME RESULTS OF MISSION WORK.

For sixteen years the original band of pioneers labored alone. Since then the force has been largely increast. From the first God's blessing has been evidenced, not by any sudden and intermittent periods of revival, but by the gradual, steady growth in numbers and character of the native church. The following are some of the results:

To-day we have 5 stations and 19 out-stations. There are 15 organized churches, with a total of 2,500 communicants. Within the past ten years the first church of Cheung Mai has received on profession of faith 1,162 adults. From this mother church 10 other churches have been directly organized, and its adult membership is still more than 700. Is that a good enough record for our critics of foreign missions? Did it *pay* to send missionaries to Cheung Mai?

A theological training-school has been establisht. Eight Laos pastors have been ordained, and 3 men licenst, by the presbytery of Laos. Not

one of these is receiving any pay from American funds. We have a force of evangelists, elders, deaconesses, etc., trained for active Christian work. Only 2 of these have received any pay from America this past year. The total sum appropriated by the board in 1898, for Laos church and evangelistic helpers, was less than $100.

Elementary school work is done in each station, much on the line of the Nevius plan. There are 4 boarding-schools in the mission, with a total of over 300 scholars. It is the exception for a girl or boy to graduate without having confest Christ. To-day there is growing up a strong force of educated Christian young men and women, who are already entering enthusiastically into active church work.

A LAOS BUDDHIST HIGH-PRIEST.

In the year 1897, almost every Christian family in Cheung Mai, whether or not they had children in school, contributed something to the support of the two Cheung Mai boarding-schools; and of the entire expenses of the second term, more than one-half was defrayed by native contributions (salaries of missionaries, of course, excepted). The native contributions for the one term were seven times as great as for both terms of any previous year. Is there not here room for thought and generous, practical thanksgiving?

A LAOS CHRISTIAN PREACHER.

Hospital work and dispensary work are carried on in each station. The medical department of Cheung Mai Station is fully self-supporting. Long strides are being taken by the other stations in that direction. We reach directly by this means some 15,000 people annually. In Laos, as in all other mission fields, this department has proved its efficiency as a very essential missionary agency.

The Laos Christians are taking hold energetically of Christian Endeavor and Sabbath-school work.

As a result of the energy and perseverance of Dr. S. C. Peoples, a font of Laos type and a printing-press were sent to Cheung Mai seven years ago. To-day we have, printed in Laos, the following: The Gospels—Matthew, Luke, and John; the Acts of the Apostles, Genesis, the Psalms, the Epistle of James, an Old Testament History, a Life of Christ, the Shorter Catechism, Bunyan's Pilgrim's Progress, a hymn book,* numerous small books and tracts; and, of secular school books, an arithmetic, a geography, four readers, an ancient history, and other smaller books. Sabbath-school and Christian Endeavor lesson leaves are printed monthly. The mission press is entirely self-supporting.

The church in America is not askt to support any feature of the work in Laos that the native church there can justly be expected to support at this stage of its development. More than that, the native Laos church is undertaking active work in the regions beyond. A small struggling church of fifty members (which has just finisht building a neat, cozy chapel without any outside help) has contributed two months' support of a Laos minister, preaching the Gospel in French Laos territory, where, for the present, the *missionaries* are encouraged by French officials *not* to go. A small Christian Endeavor Society in Laos is assuming partial support of an evangelist at work in the French Laos field. A Woman's Foreign Missionary Society of fifteen members gave of their poverty thirty rupees in one year, sufficient to pay the expenses of a native minister for two months in evangelistic work.

At the annual mission meeting for 1897 the following resolution was adopted unanimously: "*Resolved*, That the mission request the board for *no* appropriation for native ministers, licentiates, Bible women, and Sabbath-schools for the coming year."

Has it *paid* to send missionaries to the Laos of Northern Siam? Yes, truly; and yet a mere beginning has been made. Support from the church in America is needed more than ever before (1st) because of the necessity of emphasizing "Episcopal" oversight in the thorough upbuilding of the native church in the older stations, (2d) because of the new stations lately establisht, and (3d) because of the immense unevangelized Laos territory close by and beyond us.

---

* The advance edition of this hymnal which we have been using for three years contains 239 hymns. The complete edition, to be issued shortly, will contain over four hundred hymns, and will be accompanied by a collection of the choicest tunes familiar to the Church in America. This represents practically the work of one man. Six years ago we were without a single Laos hymn. One of our veteran missionaries had been urged to return to America, on account of physical suffering and almost continuous ill health. He struggled against what seemed to most of us a necessity. He struggled for four years, and during that time, besides being stated supply for the station church, he translated the Psalms and Genesis, revised a translation of Pilgrim's Progress, and composed or translated over four hundred hymns in the Laos language. Our veteran, Father Jonathan Wilson, has lately returned to the Laos field, determined to be able to say with Paul, "I have fought a good fight."—W. A. B.

THE BURNING GHÄTS OF BENARES.
Here the bodies of the Hindu dead are burned on funeral pyres.

BENARES—THE MECCA OF HINDUISM.

BY MRS. MARGARET B. DENNING, NARSINGHPUR, INDIA.
Missionary of the Methodist Episcopal Church (North).

Even after a residence of more than seven years in India, and with many experiences in different cities, Benares is a revelation of the possibilities of Hinduism.

The city lies on the banks of the magnificent Ganges, and facing the river is a perfect forest of temples, towers, bathing-ghäts, and palaces. The various-colored stone of which they are built, the swarms of people in their many-tinted garments, the booths, the boats, the clear reflection of it all in the beautiful river, make a truly gorgeous scene of Oriental life.

Titular kings and queens, and a few real ones from all parts of India, come here, and each one erects a temple to his or her favorite

god or goddess, and also a palace, or mansion, in which to dwell during their sojourn in the sacred city. Here, too, they expect to come in their last days, to die on the banks of the great Ganges. Happy the man who dies in Benares, having his feet washt by the purifying stream as his soul leaves his body; then to be burned on its banks, and have his ashes carried away on the bosom of the river.

Many of the palaces are mere quadrangular piles of masonry, but many are really fine buildings, and enclose beautiful gardens. Near each palace is the temple built by the same devotee. The architecture is curious, ornate, and varied. Many temples are ornamented with pure gold. An elaborate, pinnated spire in different colorings was often repeated. Around the base, and along the edge of the roof, numbers of small spires start out, first as bas-relief and then taper off into graceful, separate spires, while again the bas-relief would begin behind this row, and in turn taper off, and so on, until the spire in the very center shoots up its graceful form, surrounded by symmetrical, alternate rows of spires, each row lower than the one nearer the center, down to the roof of the temple. Two of these spires, one in white and gold, and the other in dull green and brick red, with gold lines, were very pleasing to the eye.

In the city there is a double temple, whose exterior resembles that of a mosque. The domes are overlaid with thin plates of pure gold. Its interior is filled with almost innumerable idols—images of Gunpat, Parwati, the sacred bull; Siva, and the indescribable "ling," and many others. The whole scene was loathsome in the extreme. Swarms of people were going in and out of the temple, and up and down the narrow alleys leading to the temple. Each one going in was carrying a plate filled with flowers, rice, and little cups of oil and water, which form the offerings to the idols. Stalls of flower-sellers, oil and grain-venders blockt the roads on either side. The water, oil, and flowers which fell on the pavement were trampled into a slimy paste, and as most of the flowers were marigolds, the odor was sickening. The temples in the crowded city, the idols, the deluded worshiping throngs, and, above all, the scenes along the river's edge, all proclaim superstition, impurity, vileness, a people given over to uncleanness and all abominations.

We spent most of our time in a boat going up and down the two miles of river front. The numerous ghäts are long flights of wide stone steps, reaching down below the water's edge. All day long, and most of the night, these great steps are literally covered with throngs of people, all eager to wash away their sins by a plunge into Mother Ganges. As one after another comes down into the river, they lift their folded, or outstreeht, hands, and, looking toward the far horizon, they breathe a prayer to the god of the waters. Some throw handfuls of the water over their heads as they repeat their mantras, or prayers.

And the thought comes to us that this worship, and the throngs of people, have been like this for hundreds, even thousands, of years.

> Oh! those generations old,
> Over whom no church bell tolled,
> Sightless, lifting up blind eyes
> To the silence of the skies,
> For the innumerable dead
> Is my soul disquieted!

One of the ghäts is called "the burning ghät," and sitting in the boat, we watcht three or four bodies prepared for Hindu cremation. Whatever the rite of cremation may be elsewhere, here it partook only of the repulsive. The bodies are brought on bamboo stretchers, and are placed just inside the edge of the stream while the pyre is being made ready. This is the place where "suttee" used to be performed before English law put a stop to the cruel practise. One corpse was that of a man of about forty years of age. His widow, in the white garments of widowhood, came down to the water's edge, and dipping up some of the blest Ganges, poured it over the face of the dead. When the body was lifted on the pyre, she helpt to pile wood over it, and it was her hand that applied the torch. When the sickening crackling began, she went up the bank a little distance, and at a gesture from a relative, perhaps a command also—for we were not near enough to hear—she pickt up a stone, and putting her hands alternately on the ground, she broke off the pretty glass bangles from her wrists, and walkt up the bank, a desolate widow, done with pleasures, ornaments, and even respect, perhaps to endure treatment which will make her wish for the olden, sharper, but speedier death by suttee.

The dust of the burnings is strewn upon the beautiful stream, whose origin, according to Hindu mythology, is too revolting to mention. But in reality much of the body is not reduced to ashes, owing to the very primitive arrangements. Near one of the pyres we saw a gaunt Pariah dog gnawing away on the remains of a previous burning, and, on looking closely, we saw it was a human skull. This, my first view of a burning ghät, I hope may be my last.

Many strange and pathetic scenes were transpiring on all sides. The fakirs, or holy men, were to be seen everywhere—some at prayers, some in meditation, and some bathing.

A Brahman priest was leading a young woman into the water. We were told that he was giving her the holy bath. He dipt her up and down, mumbling incantations all the while. She placed the edge of his robe on her head every now and then, and the sad sight suggested temple practises such as Pundita Ramabai tells us go on in this great city of Hinduism and elsewhere in India.

While we were still in the boat an old ascetic died, and we heard he was to be immediately lowered into the river instead of being burned. This is a privilege of this class of men, if they so desire.

They tied large earthen pots to his arms and feet, and then rowing out into the stream a little way, while they blew an unearthly blast on a conch-shell, the disciples of the old devotee, laughing and chatting with apparent unconcern, tumbled the skeleton-like form overboard, and turning the "chatties," so they filled with water, the remains were soon out of sight beneath the water.

In a garden, near the monkey temple, we saw an old man, Shri Swami Bhar-karanand Sarasvati by name, who is supposed by his austerities to have attained to the state of deity. As we entered the garden in the chill of the early January morning, we saw the thin old man, on an upper veranda, in a state of nudity. He hastily donned a half yard of clothing, his robes of state, as it were, for he only dons it for the reception of visitors, and came down the rose-bordered walk to meet us. To our surprise, he took our hands in a friendly grasp. Then he presented us with a little book, containing a short sketch of his life, and a long list of noted and unnoted foreign visitors who have come to see him. He inquired all about us—our work, residence, and so on—and then bidding us be sure to see his own marble image in a little shrine on the other side of the garden, he smiled, salaamed, and *he did not ask for bakshish*, and for that reason, if no other, we shall never forget Shri Swami, the holy man of Benares. We saw the statue, done most exquisitely in pure white, glossy marble, with the eyes painted to exactly simulate life. People from far and near come to bow down and worship this saint's image.

We have seen Benares! To some extent we can comprehend the first clause in verse 5 of Isa. lvii, and we can realize the necessity for some of the awful punishments meted out to idolaters in Bible times. We can give but a glimpse of Hinduism, with its multitudinous gods and its evil effects on mind, heart, and body of man. The worst we see we dare not write, and we can never know the worst as it really exists. But in spite of all this dark picture, India is arising from the slough of superstition, for her light has come. Thousands of her idols have been crusht, and even into dark Benares the beneficent rays are piercing, and some day, not very distant, the ashes of the idols in this city shall strew the beauteous river, and her inhabitants shall drink of the "fountain of life," and bathe for cleansing in the river of the water of life, which proceedeth out of the throne of God and the Lamb.

II.—MISSIONARY DIGEST DEPARTMENT.

ISLAM IN CHINA.*

BY REV. EDWARD SELL.

The first Mohammedans who came to China were Arab merchants. It is said that commercial relations with Arabia existed before the time of Mohammed. Four of the Companions of the Prophet brought presents to the emperor, and were allowed to settle in Canton, where they built a mosque called the "Holy Remembrance." This would give as the date of the first Moslem mission to China the latter part of the seventh century. The Khalif Walid, in the early part of the eighth century, advanced his victorious army to the frontiers of China. The general of his army demanded, and received, tribute from the emperor. In the year 755 A. D. a band of 4,000 Moslem soldiers came from Khorasan to the aid of the emperor, and in return for their services were allowed to settle in various towns in China. In 794 A. D. Hárún'r-Ráshid sent ambassadors to China. The political relation thus entered into lasted for some centuries. In 1068 the Emperor Chin Tsoung appointed a Moslem to the oversight of the Arab strangers who came to Canton. This official distributed them in different places, and kept a register of their names.

Professor Vasilieff, writing in 1867, says that there were then in Peking alone 20,000 Moslem families, containing 100,000 persons, and that there were 11 mosques in that city. Another writer, in 1873, states that the Moslems were prosperous merchants, in a flourishing condition. Their present number is computed to be 20,000,000, scattered about in various parts of the empire. This is not an extraordinary number when we remember that some fourteen centuries have past since the first Moslems settled in the country, frequently in plague-stricken and deserted districts which they took possession of, and then increast their number by the purchase of children of indigent parents, and by marriages with Chinese women.

The Moslems are convinced that the future lies with them, and that, sooner or later, the religion of Mohammed will prevail in the extreme East, and replace the various forms of paganism. Professor Vasilieff is evidently of the same opinion, and views the position with much alarm.

The Moslems differ both in character and in physiognomy from the Chinese proper, and show clearly that they are a mixt race. The original source was the band of 4,000 soldiers who early settled in the country. Three centuries later, when the conquest of Genkhis Khan opened up a way of communication between the East and the West, many Syrians, Arabs, and Persians came to China. Some were merchants, some soldiers, and all more or less settlers. They were men strong in physique, active in habits, and they soon establisht themselves in the various localities in which they settled. They married Chinese women, and their descendants, the present mass of Chinese Moslems, bear markt traces of a foreign origin. The Moslem women, tho not so tall as the men, are, generally speaking, more robust and vigorous than the Chinese women.

As a race these Chinese Moslems unite the good and the bad qualities of the Chinese, the Arabs, and the Turks, tho they are less bigoted than the latter. They prefer the occupation of arms and commerce to the

*Condenst from the *Church Missionary Intelligencer*, February, 1899.

cultivation of the arts and sciences. They are very clannish, and are reputed to be honest. Owing to this unity which binds them together, and also to the concessions they make to the prejudices of the Chinese people, they enjoy the same rights and privileges as other subjects, and are not treated as a foreign body. They are agriculturists, artisans, merchants, and even officials, if they are qualified for such a position. They wear the Chinese dress—the long robe and the pigtail. Their mosques are not prominent buildings, and the minarets are kept low so as not to excite the superstition of the people. They assist at popular fêtes, and contribute to things in which they have no special interest. Those who hold high official positions even go so far as to perform certain religious ceremonies connected with the state religion. In discussions with the learned on religious matters they are careful to say that they differ from Confucianism chiefly in matters of a personal nature, such as marriage and funeral rites, ceremonial ablutions, and the prohibition of pork, wine, and games of chance. The result is that Islam is lookt upon by the Chinese as a religion similar in many points to their own. A Chinese writer of the eighteenth century says: "The Arab religion prescribes for the worship of the Supreme that which Confucius did for the Chang-Ty, and borrows from Buddhism what concerns prayer, fasting, almsgiving, and certain religious ceremonies."

The government has, as a rule, shown itself favorable to Islam, and at different periods has issued decrees to the effect that Islam has a good object, that it observes natural and social laws, and that the differences it presents to other religions only concern simple questions of national usage. The Chinese Mussulmans, thus allowed freedom in the exercise of their religion, have lived in the same way as the other inhabitants of the country. They submit to the same charges, enjoy the same rights, yet whilst casting in their lot with the other subjects of the empire have, as regards their religious position and their personal laws, remained a distinct community.*

The majority of the Chinese Moslems are Sunnis of the Hanifa sect. The main dogmas of the orthodox creed are in agreement with their coreligionists elsewhere; but in speculative and philosophical questions they have been influenced by Buddhist and Confucian teaching. Living isolated for twelve centuries, in the midst of idolaters, and under a suspicious government, the prejudices of which had to be duly considered, deprived of all facilities for reinvigorating their faith at the sanctuaries of their ancient saints, they have cultivated a humbler and more tolerant spirit than is common among Moslems in other Eastern lands.

They have never been able in China to assert with boldness that Islam is the one, absolute religion, outside of which there is no salvation. They have enjoyed equal civil rights with others, and have held official positions, involving conformity to certain national laws and customs contrary to the spirit of Islam, and necessitating the close study of certain philosophical doctrines alien to the teaching of Mohammed. The result is that a certain laxness in practise has been permitted, and that the

* The Chinese term for Moslem, given about the thirteenth century, is Hoey-Hoey, or Hoey-Tsee, which means "return and submission," in accordance with the verse in the Koran which says, "Verily, we are God's, and to Him shall we return." The Mohammedans call themselves Mouminín (believers), and Moslemín. The name given to the religion is Hoey-Hoey-Kiao, or Tsin-Tching-Kiao, the true and pure religion. This latter name was formally authorized by the emperor in 1335 A. D.

dogmatic system has been influenced by philosophic ideas taken from other religions.

The Mohammedans believe in the salvation of Moslems only; but the Chinese Mohammedans say that of non-Moslems one man in a thousand and one woman in ten thousand will receive salvation. They further teach that as Eve was created from a bone taken from the left side of Adam, and as the left side is inferior to the right one, women are worse than men.* They tempt men to neglect religious duties and lead them astray. Women are said to love three things only—those who flatter them, their pleasure, and their own children.

The Chinese Moslems hold that all physical actions are the result of immutable decrees of God, that moral acts depend on the will of the individual, who is free to choose. Each man is born with a different nature, but, whatever that nature may be, he does not the less possess the faculty of thinking and acting according to his own will, subordinate to the power of God.

As regards their relation to the state, Chinese Moslems inculcate loyalty to the emperor, and conform to certain practises of the state religion. That religion is made up of certain rites and ceremonies performed by the emperor and the functionaries who undertake the duties of priests. Sacrifices are offered to propitiate the superior powers. The public officials have to take part in these observances. The Moslem functionaries, tho they regard the whole thing as ridiculous and superstitious, conform to the law in their own interest and in that of their own community. They know that such concessions to paganism are absolutely opposed to the iconoclastic system of Islam, but they yield to the temptation, and hope that under the peculiar circumstances of the case they may receive pardon.

The Chinese Moslems prohibit the use of tobacco, but opium-smokers are numerous among them. Gambling and games are illegal, but they evade this by saying that the prophet only forbade games of hazard, and allowed draughts and chess, which depend on the skill of the player. As a matter of fact, dice, cards, and betting at cockfights are common, and the Moslems equally with other Chinese are gamblers. Musical instruments must not be used in private or in public. Vocal music also is improper, tho passages from the Koran may be chanted at the time of prayer. Dancing is altogether wrong. It is also forbidden to make statues of men or figures of animals; but photographs are allowed.† Astrology, divinations, magic, and all calculations based on auguries and dreams, are utterly condemned. In this respect the Moslems have not fallen under the spell of the Chinese custom and practise in these matters. Among themselves they use the ordinary Moslem salutations, but to outsiders they use the form common to all.

Education is regulated partly by the Islamic law, and partly by the state system. At the age of four years, four months, and four days, a lad begins to read the Koran by rote. When he is about seven years old his general education begins. The mosque schools are adapted to this purpose, and the Chinese, Arabic, and Persian languages are taught. This education is carried on till the young man is twenty-one years old.

* Another form of this tradition used against female education is that the bone, being a rib bone, was bent, and so the disposition of woman is by nature crooked, and any attempt by education to improve it is clearly contrary to the natural order of things.

† It is sometimes said that as the sunlight does this and not man, this pictorial representation of the human form does not come under the prohibitive law.

Later on, provided he passes the necessary examinations, he can enter the service of the state. If the lad is to devote his life to some manual trade the course of education is different. Girls do not receive a general education.

The books composed and publisht by the Chinese Moslems are not sold publicly, owing to the suspicious character of the government and the prejudices of the literary classes. It is said that the first Mohammedan book publisht in Chinese appeared in 1642, and that was written in order to show the points in common between Islam and Confucianism.

From the above statements it will be seen that Moslems in China possess much religious liberty, but that they purchase this by conforming to pagan practises and ceremonial, and by a subserviency to the prejudices of the state officials and of the literary classes, in a manner not usual among their coreligionists in other lands. As regards their dogmatic beliefs they may be classed as orthodox Moslems, but they are certainly lax and time-serving in their conduct and relation to others of an alien faith. Now and again they have broken out into rebellion, but it seems very doubtful whether a body of men, who for many centuries have conformed to customs repugnant to the true Moslem, can ever become the political force which, it is said, Russia fears they may become, or are at all likely to prove a hostile power in the future developments of the Chinese empire.

WORK FOR THE PRISONERS AND EX-CONVICTS.*

BY MRS. BALLINGTON BOOTH.

The first aspect of prison life that strikes one who enters within the doors is its cut-offness from the world outside. The man who has friends who still care for him may receive a stated number of visits a year, when, for a few minutes, he talks with wife or mother or friend in the guard-room, and he is allowed to write one letter a month, and to receive letters twice a week. To him there is, therefore, still this little bridge between his cell and the world from which he has been banisht. To many, however, there does not exist this link—no friends have they to call on them, and the deliverer of letters passes their cell every week for years without stopping to hand a message through the bars to them. Stern discipline, loneliness, long hours of work, a narrow little cell, with just room enough for a stool and a bed, with a thick-barred door through which the light falls, flankt with shadows as a constant reminder of confinement—these, in part, make up prison life. The felon of wealth, and the poor prisoner from the slums, may march next each other in the lock-step, and occupy adjacent cells on the gallery, for to all intents and purposes they are alike now. The striped dress, close-cropped hair, the utter stripping off of all comforts, have a leveling influence.

The awfulness of prison life lies in the memories of the past; the dismal contrast between home and prison cell; the longing for loved ones, whose hearts are aching, away out of reach; the knowledge that the wretched companionship of misery must be theirs, in the weary round of prison toil from morning till night, for the long years ahead, which seem interminable. Above and beyond all this, prisoners have the bitter realization of the brand that has fallen upon them never to be removed—

* Condenst from *The Ladies' Home Journal* for February, 1899.

"convicts"—that they are degraded before the public, and will be lookt upon forever as accursed.

Upon many men imprisonment tells terribly. The nervous strain, the heartache, the close confinement often breaks down the strongest man, and he returns to the world a wreck of his former self, while in his pallid face, his stuttering accents, his halting walk, and his furtive, haunted look, we can read something of the much he has suffered, and surely, whatever his crime, however dark the past, we should pity him, and whisper, "Go in peace and sin no more."

The movement to help these men begin anew the battle of life, after they have been liberated, as well as to help them while in prison, started in Sing Sing prison, at a service in the chapel on Sunday, May 24, 1896. Never shall I forget that first meeting. It was a scene that painted itself in unfading colors on the minds of many there present. The pale spring sunshine flickered through the barred windows, the guards in their blue uniforms stood lined up against the wall and at the doors, while every seat was filled with the men, all clad in the striped garments, set apart from their fellow-men, and yet each bearing his own burden, and having behind and before him the retrospect and prospect of his own individual life with its sorrow and its need.

As I stood on the platform of that prison chapel, looking down upon the sea of faces—between nine hundred and a thousand of them—a new revelation of the great wide field they represented dawned upon my life. The mark of suffering, hopelessness, and despair could be seen deeply stampt on many of them, and as the awful extent of the need dawned on me, and the heartache seemed to surge up from them to my own soul, I broke down, and the picture became blurred and indistinct.

Perhaps my tears meant more to my audience than my words that day, for many a man wept who had long been unused to weeping, and the chords of sympathy and confidence were struck between us, so that from that hour they accepted me into their lives, and I undertook my new mission as one direct from the God to whom the prisoner's cry has reacht, and been heard in all its bitterness. From that day, little by little, the work has grown, and become organized and systematized. We commenced with chapel meetings, and with correspondence, then came the need for interviews with those who wrote to us.

As men took their stand for a new, right life, it became necessary to have some kind of organization, and we formed what is now known as the "Volunteers' Prisoners' League." In each prison the V. P. L. Post has its own standard, and very proud they are of the pure white flag, with its blue star of hope, and the motto of our league that shows up plainly on the snowy field in crimson letters, "Look Up, and Hope."

The work has spread from prison to prison until it has become firmly establisht in eight of our large State prisons, and over three thousand members have been enrolled in the league. I have had the warmest assurances from the wardens and chaplains of our prisons as to the beneficial effect on the prison population at large, as well as the wonderful change wrought in many individual lives. By no means the smallest factor of this work is the fact that it is bringing hopefulness in where there was nothing but despair.

Two outside branches of work naturally grew from this league within the walls. The first was the hunting up, cheering, and helping of the families of those in prison. No one on the outside can form any idea

of the anguish, suspense, and misery men in prison suffer as the news reaches them of the sickness, want, or danger of loved ones on the outside. I have had letters from men written in the first glimmering of the dawn at their cell doors, after a night of pacing back and forth in the narrow cells, with hearts breaking and brains reeling at the vision of a dying child's face, or the news of a wife out of work being driven to ruin as a means of support for herself and little ones.

Sometimes we are called upon to find parents for the son who has lost track of home and for years sent them no message; sometimes the relieving of a family on the point of eviction, having failed in the struggle to make ends meet after the breadwinners were gone, and at other times the reconciling of husband and wife who had been estranged. I am in correspondence with mothers, wives, sisters, and children of prisoners all over this country, and in some instances in foreign countries.

The last, but perhaps the most important, branch of work which we have set on foot is that which stretches out the helping hand and gives the needed shelter to prisoners after their discharge from State prison. One can gather no idea of the difficulties which beset their paths; or of the constant rebuffs, disappointments, and suspicions that meet and thwart them in their efforts to do right. Happy the man who has a loving mother to whose home he can turn for shelter, or a wife who has stood by him with devoted loyalty. But what of the many "boys" who are homeless and motherless? Their money is soon spent. Employment is well-nigh impossible to find, and in the strangeness of the rush and turmoil of a world that pauses not to give them a thought or a word, they drift aimlessly and despairingly until hope deserts them. To such "Hope Hall" has proved, indeed, a haven of rest. We have made the place as homelike as possible, robbing it of any likeness to an institution. No one is allowed to visit it. No prying eyes can wound the sensitive, no publicity make them feel the memory of the stripes and lockstep. Situated in a countrified part of New York City, it has a garden to be cultivated, cows and horses to be cared for, and household duties enough to keep every one busy. The building of the barn, the painting of the house, the cooking for the big family, laundry work, and all else is done by the men themselves. We can accommodate forty-eight men at a time, and already several hundred have past through its doors, graduating again into a new life, and to positions either found for them by us or procured in their own energetic search after work.

Perhaps the following incident concerning the first "boy" who entered "Hope Hall" will serve to show just how we can help men in the direst extremities through having such a place to prove their shelter when most beset with temptation and discouragement:

I was busy in my office one morning, when a very urgent request to see me was brought in by my secretary, who added that my visitor was from "up the river." As he entered I noted at a glance that he was one of those who had learned long and hard the bitter lessons of crime's teaching. I rose to meet him and led him to a chair by my desk, and tried by my hand-grip and smile to reassure and make him understand my sympathy. Bit by bit his sad story came out—and it was indeed a sad story.

He had been a burglar and highway robber for many years, and had served several terms in prison, and had hardened his heart against the hope of anything better in store for the future. He did not attend chapel, but from other prisoners he had heard of my message and determined to have one more try to be honest. On leaving prison, not know-

ing me personally, he did not come to us, but tried to fight his unequal battle against circumstances. First, he hunted for work in New York, but, failing utterly, went down to Long Island and secured work at erecting telegraph poles. At this, however, he broke down through physical inability; tho a big, strong-looking man, a dread disease had its cruel hand on his lungs.

He had returned to New York to hunt for work once more, ineffectually, and then had utterly given up hope. In this dark hour came the enemy to tempt, and there being no stronger power within to lift up the standard against the inflowing flood of evil and bitterness, he determined that night to resort to the old way of gaining a living. Getting a revolver and a handful of 38-caliber cartridges (that still lie in one of my drawers at the office), he made a sand-bag, and at nightfall went out to waylay some victim. In the lonely shadows of that night he fought again his battle between good and evil. Once more the words of hope came back to his mind, and by and by his good angel returned and withheld his hand from the doing of violence, guiding him to us in the morning, weak, faint, and weary, to surrender his weapons and ask for our friendship. He became the first inmate of "Hope Hall."

Diligently and faithfully did he work at getting "Hope Hall" ready for the others who were to come. He was so thankful for everything done for him, so relieved and happy over the new life that was opening out before him, that the old, hopeless, dejected look soon wore away. After he had found Christ as his Savior the change in him was wonderful, and no one could have believed him to be the same man. He was with us one year, having special duties assigned him. Tho his health was failing rapidly he became very ambitious to go out and test his strength at some employment. He became motorman on one of the cars in New York, and when the end came it was quite sudden, but a few days illness serving as his passage from the world that so grudgingly gives an ex-prisoner a chance, to the Heaven where all must wear the same white robes, and where no one will be asked, "What have you been? Where have you come from?" but where all shall be welcome who bear on their foreheads a new name and on their lips a new song.

Into "Hope Hall" we welcome all who come to us from State prison desiring to lead a better life—Protestants or Catholics, Jews or infidels. The only two requirements are that they must have served one or more terms in State prison, and must be earnestly determined to lead honest lives. Some of our men are first-offenders, some have served five or six terms in prison, but we are just as hopeful for the latter as the former, and in many, many instances they are now living such lives as to justify our confidence in their sincerity.

Before us lies a great field—a need that makes itself felt in every State—a problem whose ghastly proportions loom up before us, and will not be downed by the selfish shifting of responsibility or the convenient theorizing as to the uselessness of efforts for its solution.

JAPANESE LECTURES AGAINST CHRISTIANITY.*

BY REV. H. V. S. PEAKE, KAGOSHIMA, JAPAN.
Missionary of the Reformed Church in America.

Having occasion in November to spend a few days in Nagasaki, and seeing notice of some lectures by a Buddhist, one of whose objects was to urge the rejection of Christianity, I attended two nights in succession. From six to eight hundred men, representing merchants, students, and mechanics, gathered in a large theater and took a lively interest in the proceedings. The lecturer represented Shin-shu, the most numerous sect of Japanese Buddhists, and directed his argument and ridicule against Christianity, two modern mongrel cults, Tenrikyo and Remmonkyo, and

* Condenst from *The Independent*, February 9, 1899.

against Nichiren-shu, another Buddhist sect. The audience greatly appreciated his ridicule of the two mongrel cults and the Nichiren-shu. They caught the points quickly, and showed plainly how strongly their sympathies lay with the speaker. The different subjects were posted back of the stage, and ran somewhat as follows:

"Christianity is a kind of Ghost-story."
"Tenrikyo is a Know-nothing."
"The Doctrines of the Nichiren Sect are Dead Things."
"Christianity Works Great Harm to Japanese Institutions."
"The Priests of the Nichiren Sect Lure their Believers to Hell."
"Concerning the Beneficent Influence of Buddhism on Society."
"The Nichiren Sect Should be Ostracized," etc., etc.

An entire hour was devoted to the consideration of Christianity as a Ghost-story. Ridicule was the weapon, and the speaker, beginning at Genesis, gave us man created like a mud doll, and Jehovah, the architect of Noah's ark, a box-like craft whose lines would disgrace the ingenuity of a Japanese schoolboy. He wondered who sounded to find the exact depth of water that is stated to have covered Mt. Ararat; said that the man who wrote Genesis labored under the delusion that Ararat was the highest mountain in the world, wherein again the Japanese schoolboy was superior, and after a few other references, ended with the oft-quoted verses concerning a man set at variance against his father, the daughter against her mother, the daughter-in-law against her mother-in-law, etc., wherein he claimed Christianity teaches unfiliality.

The second night he began by likening Christianity to the deadly cholera bacillus that must not for an instant be allowed to find a lodging place. He referred to the doctrine of future punishment. Their highnesses, the emperor and empress, are not believers, and Christians ruthlessly consign them to hell with ordinary unbelievers, while Buddhism offers a final way of happiness even to those who do not attain to the perfection of Buddha in this life. People in America can not estimate the intense feeling such words as these produce in Japan. Again, some Christians forbid the use of liquor and tobacco, principal sources of revenue, thus agitating against the country's temporal prosperity. Their real object is to play into the hands of foreign importers of wine and leaf tobacco.

Christianity inveighs against the honoring (or worshiping) of ancestors, heroes, and even the Buddha. Christians evade, on religious pretexts, putting up festoons and contributing money at the time of popular festivals. This wicked religion teaches that there is a duty *first* to God, *then* to native country. This leads ultimately to affiliation with a foreign country in case of war. This would be eminently true in the case of members of the Russo-Greek Church. History goes to show that evangelization is but a first step toward conquest. In the speaker's mind, Christ was punisht simply and solely because he was a traitor. All Christians are traitors whose object is to found republican institutions like those of the United States and France.

In the introduction to his lectures the speaker referred to the fact that from July, 1899, foreigners may reside freely in any part of the country. Merchants will come from Christian countries, and missionaries, with both hands full of Bibles, will be more than ever a menace to our national purity. This, he said, is the reason why Buddhist speakers are traveling everywhere holding such meetings. "Now is the time to prepare for the dire day when this deadly Christian cholera bacillus will be entirely free to carry on his ravages. Buddhism is the carbolic acid, the antiseptic, with which to combat this. Let us awake and exert ourselves to the utmost."

THE RELIGIOUS CONDITION OF HAWAII.*

BY REV. J. LEADINGHAM, HONOLULU.

According to the census of 1896, the population of the Hawaiian islands was divided as follows:

Nationality.		Religion.	
Hawaiian and part Hawaiian	39,504	Protestants	23,273
Japanese†	24,407	Roman Catholics‡	26,363
Chinese	21,616	Mormons	4,886
Portuguese	15,191	Confucianists, Buddhists and Shintoists	44,000
Other nationalities	8,302	Others	10,498
Total	109,020	Total	109,020

It is well known that the evangelization of the Hawaiian Islands was accomplisht by missionaries of the American Board. It may not be so generally understood that when this board withdrew from control it was succeeded by the Hawaiian Evangelical Association, whose board is now the agency for directing missionary operations. At present this board renders advice and oversight to all of the fifty or more Hawaiian churches, and, in many cases, this is supplemented by financial aid. It also supports, in whole or in part, eleven mission stations among the Japanese, and is the mainstay of three Chinese and two Portuguese missions. A beginning has been made toward opening up religious work among the remote and scattered communities of Americans and other whites. As the country develops, one of its greatest opportunities is likely to be found in the religious needs of such communities. The Hawaiian Board also gives aid to the theological school in Honolulu, in which pastors are trained for the Hawaiian and some of the other fields, and several schools for girls are under its care. Besides the local work, this board supports native Hawaiian missionaries in the Gilbert Islands, and is the agent of the American Board in the administration of its affairs in that and other parts of Micronesia.

It will appear from this that the relations which the Hawaiian Board sustains to the religious needs of these islands especially are very important. Historically and practically it is the organization best fitted to lead in the development of religious life here, and with a generous support from the prayers and material resources of its friends for the next decade or so, it can easily hold the key to the situation. Just now, however, it stands face to face with large opportunities and likewise serious obstacles; and the form of Christianity which shall prevail here in the future is quite likely to be determined in a degree by the success with which the board is able to meet the demands upon it during the immediate future.

Opportunities are now opening up in the shape of new fields at home. In addition to the stations already establisht among the various nationalities here, there are other strategic points among each of them at which evangelists and teachers could be placed to great advantage, if the means for doing so were at hand. This is especially true of the communities of whites which are now beginning to be formed in different places. These are important, because they should in the natural course of events swell the constituency which supports the missionary work among the less favored races.

There are also serious difficulties to be met and overcome in the

* From the *Missionary Herald*.

† Now about 35,000. ‡ More than half of these are Portuguese.

Hawaiian Islands. There is just now a singular state of apathy and indifference to spiritual things among the Hawaiians. The natural indolence of the Hawaiian's disposition will always be a leading factor in explaining such a condition. Recent political issues have also been used by many to embitter the minds of the natives against their best friends. A general spirit of worldliness on the part of many of the foreign population has likewise its depressing effect. To all these influences is to be added that of the use of intoxicating drink. This is debauching and ruining the nations by scores and hundreds.

Heathenism is also a foe which Christianity must still encounter here. Besides the lingering remnants of Hawaiian heathenism is that which is imported from China and Japan. Shinto and Buddhist priests are active in the support of their faith among the Japanese laborers in some places in the islands. It is no uncommon sight to see a hack loaded with Chinamen, having with them a roasted pig, on their way to the cemetery to pay their homage to their dead ancestors.

Such obstacles will be overcome only by patient, determined effort. We have now a stable government, and the country will henceforth be free from the distractions and animosities of revolutions. A well-ordered system of education in the government schools, conducted wholly in the English language, will in time do its part in enlightening and amalgamating the different races on the basis of a common language. There is also a body of people here who have a sincere and prayerful interest in the welfare of the country, and who give generously of their means to aid in its spiritual advancement. The great need of the islands to-day is that this body be increast.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—Unoccupied Fields of Africa, *The Christian and Missionary Alliance* (February); History of Missions in Sierra Leone, Rev. Chas. Marks, *Work and Workers* (February); Missionary Work in Delagoa Bay, *The Mission Field*, British (February).

AMERICA—Home Life Among Alaska Eskimos, Mrs. Harrison Thornton, *Congregational Work* (February); The Red Indian of To-day, Geo. B. Grinnell, *Cosmopolitan* (March); Reform of the Indian Service, Herbert Walsh, *Assembly Herald* (February); Syro-Arabians in the United States, Isabel F. Hapgood, *The Independent* (February 16); A Sermon in a Saloon, J. B. Hamilton, *The Independent* (February 23); The Regeneration of Cuba, Geo. Kennan, *The Outlook* (March 4); The Reconcentrados of Cuba, W. R. Lamberth, *Review of Missions* (February); The Church in Cuba, E. S. Houston, *Catholic World* (March); The Conditions of Puerto Rico, Wm. Hayes Ward, *American Review of Reviews* (March); Missions in Mexico and Guatemala, *Woman's Work for Woman* (March); The Neglected Continent, *Christian and Missionary Alliance* (March).

CHINA, JAPAN, AND KOREA—Recent Remarkable Events in China, *Baptist Missionary Magazine* (March); Some Sober Elements in the Situation in China, Robert E. Speer, *Sunday School Times* (February 11); The Reform Movement in China, Rev. Wm. Ashmore, D.D., *Baptist Missionary Review* (January); The Truth About the Chinese Emperor, Pashih Kin, *Worldwide Magazine* (March); The Empress Dowager of China, Henry Blodget, *Missionary Herald* (March); The Japan of 1898, *The Japan Evangelist* (January); Present State of Thought in Japan, S. H. Wainwright, *Review of Missions* (February); Buddhism as it is in Japan, D. S. Spencer, *Review of Missions* (February); Country Evangelistic Work in Japan, C. K. Harrington, *Baptist Missionary Review* (February); The Agitation in Korea, H. G. Appenzeller, *World Wide Missions* (March); The Spirit of Independence in Korea, R. E. Speer, *The Independent* (March 2).

INDIA AND BURMA—Tribes, Clans and Castes of Nepal, *Indian Evangelical Review* (January); Among the Burmese, *Woman's Missionary Friend* (March).

ISLANDS—Philippine Types and Characteristics, *American Review of Reviews* (March); Exploration in the Caroline Islands, F. W. Christian, *Geographical Journal* (February); The Races of Malaysia, R. W. Munson, *Medical Missions* (March); Samoa, *The Missionary* (Feb.).

MORMONISM—Presbyterian Missions among Mormons, Gen. John J. Eaton, *Assembly Herald* (February); Woman's Life in Utah, Ruth Everett, *The Arena* (February).

RUSSIA AND SYRIA—Russia as a World Power, Chas. A. Conant, *North American Review* (February); Contending Religious Forces in Syria, H. H. Jessup, *Mission World* (February).

GENERAL—The Missionary Outlook, A. H. Bradford, *Biblical World* (February); What the Bible Societies have done for Missions, Paul Richter, *Mission World* (February); The Student Movement at Home and Abroad, A Symposium, *Review of Missions* (March); The Missionary as a "Buffer State," Wm. M. Upcraft, *Baptist Missionary Review* (January); Self-Nutrition in Native Churches, Wm. Ashmore, *Chinese Recorder* (January).

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Qualifications of Missionaries.

BY REV. R. P. MACKAY, B.A.

We tried to make room for all of the admirable paper read before the Missionary Officers' Conference in January last, by Rev. R. P. Mackay, B.A., Secretary of the Foreign Missions Committee of the Presbyterian Church in Canada, but are compelled to merely select from its closing paragraphs. After discussing the need of spirituality as a fundamental qualification for missionary service, and the need of a definite call thereto, and then the educational qualifications requisite, unless under exceptional cases, he proceeds as follows: [J. T. G.]

We would venture in the fourth place to name enthusiasm, or at least a capacity for enthusiasm, as, if not indispensable, at least extremely desirable. Where would science be were it not for the enthusiasm of Galileo, Newton, Darwin, or Edison? Where would the Reformation be but for the enthusiasm of Wyclif, who braved death that he might give England the Bible? or of Luther, who stood single-handed against Charles V. and Leo X., against Germany and the Papacy combined? It was the enthusiasm of Paul that overcame the triple alliance of Jewish bigotry, Greek intellectualism, and Roman materialism. This enthusiasm is divine. It came like a breath from heaven, and set men on fire. Colliding with the world they fell, but their fall was the rising of the nations. Hence as has been said, "The world's progress has been from scaffold to scaffold, and from stake to stake!"

Is there as much, it may be, and has been, askt, of this enthusiasm in missions and missionaries now as in former years? We read that the Irish and Scotch missionaries who evangelized the continent of Europe, "went out into the forest wilderness, amid wild robber hordes, swarming with wild beasts, unhealthy and fever-breeding; with their own hands reared for themselves huts, cleared and cultivated the soil, and, when the harvest failed or fish in the brooks failed, they lived on bark and weeds and the small fruit that grew in the forest."

Making due allowance for changed conditions at home and abroad, and for the fact that only the most noticeable names are reported in history, is there still ground for the view that the spirit of heroism in missions is subsiding, that in order to give point and interest to mission addresses, the same old incidents are retold, and these not by any means from the lives of missionaries of the last decade?

It may be that the shelter of Christian powers is making martyrdom, in its primitive sense, impossible, even to those who might seek it, and that the increase of wealth has taken the virtue out of extreme self-denial and poverty, yet genuine enthusiasm will find its own expression and its own crucifixion too. Would the men who followed Columba to Scotland, or Columbanus to Gaul, or Ansker to Scandinavia, if living to-day, be satisfied with simply offering their names to a board, and, when told that there were no funds, turn away feeling that their whole duty was done? Would they not rather feel that the financial is only one of the many problems to be solved, and solved by the same Power, that their call is by One to whom belong the cattle on a thousand hills, the silver and the gold, and that His call must be obeyed?

Does this enthusiasm still exist? We answer "Yes," but, whether in the same degree as in former times or not, certainly not in the degree the occasion demands. Is it that the Church at home is "neither cold nor hot," and that as the parents, so are the children? Or has there crept in a misgiving, a shade of doubt as to the need—the lost condition of the heathen? To the apostle the heathen were without hope and without God, aliens from God and the enemies of God; and his vivid perception of what that means made enthusiasm glow, consumed him with zeal that by any means he might save some. The missionary needs a clear vision that he may be able to fill up that which is behind of the sufferings of Christ—become poor that others may be rich.

There are other qualifications so apparent that they need not be named, some of which are essential and others desirable, such as health, ability to cooperate with others, freedom from racial pride, a bright and cheerful temperament, power of adaptation to varying conditions, ability to lead, the constructive faculty, etc. All are important and not in goodly measure beyond the possibility of attainment by any of average gifts and consecrated life. "Prayer and pains," said Eliot, "can do anything." Yes, anything that God will require at our hands.

Basal Ideas in Missions.

BY REV. C. S. EBY, D.D., VANCOUVER, BRITISH COLUMBIA.

The missionary undertaking is a divine plan in human hands. The essential underlying ideas seem plain enough, the principles on which they are to be realized appear obvious. But, the passing years and growth of varied experience at home and abroad, impress on my mind more and more the need of a clear elucidation of those fundamental divine thoughts upon which we ostensibly base our appeal for men and money to spread the Gospel to the nations. The weakness of the modern movement in missions—or the lack of that eminent success which should crown so enormous an enterprise, backt by such powers, human and divine—is to be sought largely in the want of a candid study and a practical application of the principles with which the apostles started, upon which the work of God ought to be based to-day. The fundamental ideas on which God intends to save the nations are just as important as those by which He justifies and sanctifies the individual sinner, and may be just as readily learned from direct revelation and common-sense evolution of revealed thought wrought out in history. But the want of apprehension and scientific application of these principles often side-tracks the train along lines that, if not antagonistic to Christ principles, are shoddy imitations of the mind of the Master. And of all the ingenious devices of the devil to hinder the work of God, none are so effective as good imitations of the genuine article—on lines of principles "good" enough for this world, but the direst enemy of "the best," the divine—required for the cause of God.

The tendency is to-day away from the central idea as exprest and illustrated by Christ, around which the whole thought and effort of the apostles and early Church were concentrated, namely, the spiritual and the divine, and in its place the secular and the financial conditions are taken as the criterion of duty and limit of enterprise; an essential reversal of the Christ idea.

If we once get the great fundamental outlines of our chart clearly drawn, the details will be easily adjusted, as the ability of the Church and the development of opportunities open the way for taking possession of the land yet to be conquered for our King, who has undertaken to do so much for the human race, and has put the high honor into our hands of being fellow-workers with Him in so glorious a cause, fellow-heirs of the final triumph. What are these ideas?

THE DIVINE COMMISSION.

The scope of the divine commission is nowhere better exprest than in our Savior's words to the Apostles, as translated in the Revised Version: "All authority hath been given unto me in heaven and on earth. *Go ye, therefore, and make disciples of all the nations,* baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I commanded you:* and lo, I am with you alway, even unto the end of the world." The scope of the mission evidently contemplates all the nations of the earth, and will not be satisfied until the kingdoms of this world have become the kingdoms of our God and His Christ, and humanity does the will of God on earth as it is done in heaven. This is an enterprise worthy of God. This is the evolving thought of the Old Testament, and the spiritual projection of the New. This the trend of spiritual revelation, the potency of ancient promise, the purpose of all sacred history, to recreate the earth in righteousness. For this purpose was Christ born into the world, head of a new type of humanity. For this purpose did He live among men, teach, show His glory, glory as of the Only Begotten, suffer, die, rise again, and ascend to the head management of universal affairs. We are told that He came that He might "destroy the works of the devil." That will not be done until He shows us how to turn the devil out of the world, redeemed by His blood and bought for His inheritance, over which He shall reign in righteousness and without a rival. We are told that God made of one blood all nations of the earth; they are, if possible, still more one by the efficacy of the blood of the cross. For this purpose did He send forth His Holy Spirit to clothe the apostles and all really and equally consecrated believers with power from on high, transforming men and women into versions of the incarnate Word, flaming with the same divine inspiration, each to the extent of his make-up, one with the Christ ideal. The result was to be that in this practical age, this dispensation of the Spirit, the Holy Ghost should be executive of the Godhead, first making the Christ incarnate in His Church, then enabling Him to complete through His people the work He began to do while tabernacled in the flesh. The Son of God claims equal authority as king in heaven and upon the earth. He undertakes with His Church to put in motion a new set of operations to bring the whole earth practically under His sway, until His kingdom shall be as complete on earth as in heaven.

For many years I have studied all sides of this question, and can find no other satisfactory consummation of this age according to the Bible, fulfiling its prophecies and its promises, than the evolution of a Christian society resulting in a reconstruction of humanity according to the mind of Christ, by means of a complete and full appropriation of Christ's plan and provisions for such salvation of the world. Too long has a defective theology and

emasculated Christian experience limited the Holy One of Israel, and played into the hands of the enemy. Are the provisions of salvation too scanty to bring all this about along lines already laid down? Is our Lord and Savior Jesus Christ, as already revealed, too feeble for so large a task? Is the Holy Spirit incompetent to work the Christ into so many human hearts? Will He tire of this task before it is complete? Not if it takes a million years!

The work of the Spirit, the religion of Jesus, is it not a salvation unto the uttermost? Does it not reconstruct the individual and make him fit for angel society? If not, is it the fault of the plan or provision of salvation? Where such saved individuals have multiplied, is there not a spot of "new earth" begun? Are there not instalments of the heavenlies where men live together in Christ—spots of the "new creation?" If not, whose fault is it? Is there not much more of heaven in Christian lands, with all their defects, than in heathen lands? If this power should increase in more rapid ratio, and in profounder oneness with Christ's character in practical life, would it not still more revolutionize society? You need nothing but the mind of Christ in complete, practical working, to make the earth a heaven. And you need nothing but this submission of the will to the Holy Spirit to give every man the mind of Christ.

"Go into all the world—preach the Gospel to the whole creation—discipline all the nations," was the burden of Christ's command. That is, men are sent forth, commanded to bring about what God had promist for ages. Men were sent forth filled with the Spirit, filled with the God-idea and the God-character, and endued with the God-power, to bring the world to Christ. They are sent forth to DISCIPLINE THE NATIONS. Nothing less than that. The way they are to do it is by teaching and baptizing into the Name.

Reduced to its last analysis, the divine ideal is to let loose on the world men and women who have become like Christ. This idea was carried out in apostolic times, Paul, the missionary, giving the most illustrious example.

The mind of Christ, in so far as it could be taught by words, had to be formulated into language to impart it to human minds. So theology grew. In order to efficient and combined work in carrying out the practical plans of divine "disciplining," organization sprang into being. How much of our theology is human thought, and how much divine? How much of our organizations and church machinery is human politics, and how much God's way of working? How far are we carrying out the divine ideal? And how far is that divine ideal vitiated by the intrusion of the human element? an element which always neutralizes and hinders when developt beyond a certain point. Church history is one long series of records of the swamping of the divine element, gradually reaching a vanishing point under the accumulations of the human, which grew more and more, until it eventuated in a human institution, divine only in name. And how often graduated into an institution run by the devil, clad as an angel of light! Then a reformation with new theology and new denominations, partially harking back to first principles, to repeat in a few years a similar history of degeneration.

DENOMINATIONAL EFFORT.

As translated by human methods to-day, and put into brief shape, the churches, to a large extent, un-

derstand the great commission to mean a great denominational effort:

1. To bring the largest number of people possible into fellowship with our denomination.

2. To bring the largest number possible to accept our type of theology.

3. To have a comity of missions that will give us and our denomination the widest area possible and free of competition. One man in Japan sat in an island containing 11,000 souls. In ten years he had won eight converts, and protested against another preaching there.

4. To make the missionary society the right arm of the church. It arouses enthusiasm, and brings a "reflex influence," making the home church more successful.

5. This society must be manned by a strong secretary or secretaries, a good position for men who have won distinction anywhere but on mission fields, and deserve emoluments and honor. Then there must be a strong committee, or committees, of men representative of various places and church interests, but whose least and last qualification is a knowledge of outside evangelization.

6. To raise money by every sort of appeal, to be spent in detail by officials and committees who have little direct knowledge of the work.

7. To select men who shall be well pleasing to (1) the secretary, (2) the committee, and (3) the church at large, who are then sent as appointees of men, controlled in after years as servants of a corporation by men often changing, who have no knowledge of their work.

8. These men to be appointed, directed, withdrawn at the pleasure of officials, or according to the exigencies of finances or other conditions, local and modern, which have no connection with their work or their personality.

9. To undertake work where we are surest of having the quickest returns to place on statistical records.

Of course, there are exceptions to this type of practical translation of the Savior's command. But it is very easy to see how the human element can grow more and more, and the divine grow less and less. How easy it is to have all the form and machinery of missions, accompanied by much good work of godly men, and yet the whole business have in it very little of the divine idea, because the first great basal thought of God is ignored in practise, tho sounded forth from public platforms! How easy it is for the devil to sneak in and have a hand in the management of affairs, while all on the surface is pious as a parish beadle, smooth as a summer sea!

Glimpses of Korea.

R. A. HARDIE, M.D.
Canadian Colleges Missions.

One of the most needy, but at the same time most encouraging mission fields of today, is Korea, best known to most Westerners as the cause, and in its beginning, the scene of the late war between China and Japan.

Korea is a peninsular kingdom hanging down from the southeastern border of Manchuria, but separated from China proper by the Yellow Sea. The Strait of Korea, 120 miles wide, intervenes between its southern extremity and Japan, while in the extreme northeast only the Tumen River separates Korea from Russian Siberia. The whole peninsula is exceedingly mountainous, a range indeed, the back-bone of which for over 400 miles follows the east coast, then striking across the country, terminates in the ocean on the southeast, its unsubmerged peaks forming the Korean Archipelago. Its territorial area of 90,-

000 square miles is a little more than half that of the Empire of Japan. It is just about the size of the Island of Great Britain, being 600 miles in length and from 120 to 200 miles wide.

CLIMATE.

Extending through eight degrees of latitude, the mainland affords considerable variety of climate. An equatorial ocean current renders the southwest warmer than it would otherwise be, and here cotton is extensively grown. At Fusan, on the southeast, snow falls every winter, altho at sea level it seldom lies longer than a few hours. At Wonsan, half way up the east, the thermometer rarely registers over 100 degrees Fahrenheit in summer or falls lower than two or three degrees below zero in winter; yet here snow may be seen on the mountains for over five months of the year, and rice is grown 150 miles farther north. Altho Korea is exactly on a parallel with the State of California, the climate is on the whole but little warmer than that of Northern Ohio or Southern Ontario, but owing to the greater humidity of the atmosphere the heat of summer is more depressing and the cold of winter more keenly felt than are corresponding temperatures in the latter places. The rainy season, usually beginning in July, and lasting five or six weeks, is especially trying. During this time the atmosphere is saturated with moisture, and everything takes on a coat of must and mildew. Yet this season is of the greatest possible utility, not only from an agricultural, but also from a sanitary standpoint. For the greater part of the year garbage and filth is allowed so to collect in the closed courts, narrow streets, and open drains of village, town, and city alike, that these may be well compared to festering cesspools. Before the hottest weather sets in, the windows of heaven are mercifully opened and all this deadly putrefaction swept away.

PRODUCTS.

The soil of Korea is everywhere rich and fertile, but that in the valleys, easily producing sufficient for the wants of the people, is the only land tilled. Wheat, barley, broom-corn, buckwheat, tobacco, hemp, two or three vegetables, and in the more mountainous districts, oats and the potato are cultivated. Most of our fruits too are found, but are very inferior in quality. The principal productions however are rice and millet, forming the chief article of diet for the richer and poorer classes respectively; and beans, which are boiled and fed to their cattle and horses. The former are used for agricultural purposes, but, notwithstanding the meager diet of the natives, are never milkt. The horses are small, but being sure-footed and capable of great endurance, are, in this rough and carriageless land, invaluable as beasts of burden. The pig and dog are the chief scavengers of the streets, but both are used for food. The fauna includes several species of deer, bears, wild-hogs, wolves, wild-cats, badgers, and foxes. The tiger and leopard are common in the north, and in 1895, during an unusually severe winter, several people were carried away from the vicinity of Wonsan by the former. Wild fowl, especially pheasants, ducks, and geese, also abound in the autumn.

Except in the most mountainous districts, there is little timber, but the peninsula is said to be rich in minerals. Gold, obtained only by placer washing, is exported to the amount of $1,000,000 annually. Copper, lead, iron, and excellent coal are also found. The coast

fisheries too are very valuable, but like the mines, have as yet been but little developt.

GOVERNMENT.

Altho Korea has been from time immemorial the battle-ground of China and Japan, and usually tributary to the one or to the other of these powers, and not infrequently to both at once, she has nevertheless remained a separate country, and her rulers have always been supreme within the peninsula. The present dynasty, which came to the throne in 1392, acknowledged the sovereignty of China, until the beginning of the late war between that empire and Japan. Under Japanese pressure the king then renounced his allegiance to the emperor of China, and Korea was declared independent. The monarchy has always been absolute, the government consisting of ministers appointed by, and responsible to, the king alone. The governors of the thirteen provinces and the prefects of the 339 magisterial districts into which the former are subdivided, are still appointed by the king and cabinet. The people have no voice whatever in their government. The present monarch is, however, an amiable, intelligent, and progressive sovereign, evidently desirous of the welfare and advancement of his country. Altho a Confucianist, His Majesty has frequently exprest his appreciation of the work done by the Protestant missionaries, and less than two years ago spoke to Bishop Ninde, of the Methodist Episcopal Church, "those memorable words, which the churches cannot and must not forget, 'Send us more teachers.'"

PEOPLE.

While probably of Mongolian origin, the Koreans are in race and language, quite distinct from both the Chinese and Japanese. They are tall and well-formed, generally prepossessing in appearance, and always dignified in bearing. Their complexion is dark and all have long, straight, black hair, which, by the women, is worn in a loop at the back or coiled about the temples, but by the men is twisted into a peculiar topknot, which stands upright on their heads. The men have usually a thick, dark mustache and an Eastern pointed beard. They do not shave.

The population of Korea is variously estimated at from twelve to fifteen millions. Its growth, however, is very slow on account of the frightful infant mortality and the occurrence from time to time of epidemics. In 1886, in the metropolitan province alone, one hundred thousand people are said to have perished of cholera in two months. Smallpox is common in all parts of the peninsula every winter and spring, but vaccination, now very generally practist, is doing much to curtail the ravages of this disease. Typhoid, typhus, relapsing and malarial fevers, measles, syphilis, digestive disorders, and parasitic diseases, both skin and intestinal, are extremely common. Nor is this to be wondered at when we remember that absolntely nothing is known of the cause or prevention, and scarcely anything of the treatment of disease, and that the whole population is congregated in villages, towns, and cities, invariably situated low in the valleys, while the open gutters at the sides of the streets are, during the greater part of the year, so choked with filth, that flow in them is impossible. Even in Seoul, the capital, a large walled city containing 150,000 inhabitants, with another 100,000 immediately outside the wall, this state of things exists. The capitals of the thirteen provinces, and many of the magistracies, too, are walled cities, containing from

four or five to sixty or eighty thousand inhabitants.

GRADES OF SOCIETY.

Caste exists in Korea, not perhaps to the same extent as in India, and yet between the *cat-pat-che* (worker in leather) and his august sovereign there exists an almost innumerable number of classes the differences between which are made apparent, not only by marks of poverty or plenty, and of ignorance or culture, but by required peculiarities in dress. The color is invariably white, but those who hold rank or office are permitted to dress in silk instead of the ordinarily worn cotton or hemp. Mourners only are now allowed to wear the large sleeves (pockets) worn by all "gentlemen" previous to the coming of the Japanese army in the summer of 1894. They were at that time ordered to discard them with a view to effacing at least one of the signs of caste distinction. The ordinary outer dress of married women who have borne children consists of one or more short petticoats, all but concealing the pantaloons, which terminate just below the knees, and a short bodice which covers the shoulders but leaves the breasts entirely exposed. The jacket worn by those who are not mothers is longer, reaching down to where the skirts are bound about the waist. The higher class women wear overskirts which touch the ground, so that *their* dress more freely resembles that of Western women. The headdress varies with every rank and station of life. Court officials, soldiers, yamen-runners, chair-coolies, mourners, etc., all wear characteristic hats; bachelors and coolies wear kerchiefs only, and women and children no head-dress whatever. The hat most commonly worn is a black gauze-like structure resembling in shape that worn by Welsh market-wives, altho the crown is slightly less conical. This hat is made, according to the station of the wearer, of silk, horsehair, or finely fibred bamboo. These differences are further emphasized in conversation by the use of the honorifics—low endings and almost innumerable intermediate forms with which the language abounds.

Roughly speaking the people may be divided into three classes, the *upper*, composed of officials and the descendants of such; the *middle*, consisting of merchants and others able to keep slaves and hired labor; and the *lower*, embracing all employed in any form of manual work. To this class distinction more than to anything elsè is due the Korean's characteristic laziness and its resultant impoverishment of land and people. Those whom birth has favored with a claim to official standing or the possession of a few rice-paddies, look upon labor not only as beneath their dignity, but as degrading and debasing others who engage in it. For the lower class, on the other hand, there is no encouragement to do more than they absolutely must to obtain a bare livelihood, any acquirement over and above this, going to support the indolent, overbearing, and oppressive aristocracy. Not until the former class has learned the dignity of labor, and the latter has been granted a guarantee of the enjoyment of its fruits can we hope for prosperity in Korea.

THE DAWN OF BETTER THINGS

is, we believe, already at hand. Since the opening of the country to Western intercourse in 1882, and especially since the declaration of independence two years ago, rapid strides have been made toward the inauguration of reforms administrative and social. Witness the

following resolutions past by the council of state, and approved by his majesty the king.

"The distinction between patrician and plebeian shall be done away, and men shall be selected for office according to ability, and without distinction of birth.

"The law which renders the family and connections of a criminal liable to punishment shall be abrogated. The offender only shall be punished.

"The law authorizing the keeping of official or private male or female slaves shall be abolished and it shall be forbidden to buy or sell any person."

Other resolutions relating to taxation, the institution of an efficient police force, early marriages, etc., have been adopted and are already bearing fruit. The trial referred to in the following incident would have been impossible two years ago, and its result shows that those in authority are resolved that the reforms instituted shall be carried into effect.

General Han, the minister of justice, was one day passing, in his chair, through the streets of Seoul, when a ragged native stopt him and presented a written complaint against the magistrate of Sang-Yang. The complainant belonged to the humblest and lowest class of Korean peasants; the magistrate was a man well known and influential in the capital, backt and supported by some of the highest officials. General Han, however, immediately took cognizance of the complaint, and had the magistrate, who happened to be in Seoul, arrested. He sent to the distant district for witnesses, and after a careful trial, the magistrate was not only found guilty of having most outrageously robbed the poor peasant under the guise of the law, but also of committing many other extortions and robberies, and was forced to make full restitution to the peasant, condemned to receive a hundred blows, and to be imprisoned at hard labor for life.

Now is the time for a great forward movement in Korea. Many influential officials are thoroughly alive to the fact that upon the introduction of Western civilization depends their own as well as their country's future, while by the masses the present relaxation of the ancient hermit policy is welcomed as a hope of deliverance from long and cruel oppression. The transition has begun, and while pastors, evangelists, and teachers are urgently called for there is especial need for medical missionaries, male and female.

CRUELTY IN SICKNESS.

By the Koreans, disease, as well as all the other ills of life, is attributed to the malevolence of demons, and in most cases of sickness more money is spent in exorcism, with a view to propitiating the evil spirit, than in medicine for the suffering victim. Perhaps nothing else serves better to illustrate to the occidental mind the contrariness of things oriental than the music, singing, dancing, and feasting called for in case of sickness in a Korean home. The chief figure in the troop of actors is a female exorcist, believed to be in league with a powerful demon, by whose aid she can entice or drive away the evil spirit causing the sickness. As she sings and dances the others beat upon drums, tom-toms, etc., all together making noise enough to distract the poor sufferer. As a propitiatory sacrifice tables are spread laden with food and wine, of the odor arising from which the spirit is supposed to partake and depart satisfied.

The Korean doctor's treatment, too, being directed toward the driving out of the demon, is naturally believed to be effective in proportion to its severity. Persons suffer-

ing from low malarial and other fevers invariably have various parts of the body pierced with large, and, of course, surgically unclean needles, as a supposed important part of their treatment. We have seen broken limbs that have been punctured all round the seat of fracture in a similar manner. Indeed no treatment is more common than the use of the needle. No attempt is made to keep it clean, and consequently frightful abscesses, sometimes causing death, often follow its use. How often too, must syphilis be transmitted by this cruel instrument. Rheumatic complaints are treated by repeated burnings with hot irons until sometimes all flesh in the neighborhood of joints affected becomes a mass of scar tissue. Urine is almost the only wash used for inflamed eyes and granulating lids. Mixtures containing such ingredients as fossil bones, powdered snake-skins, boiled toads and newts, moths, human secretions, and animal excrement are commonly prescribed.

MEDICAL MISSIONS.

Loathsome as the above picture is, it is but a faint index, as it is but one result of the awful spiritual degradation of our brothers and sisters in Korea. To improve their condition spiritually is our chief aim; but in order to do this we must first win their respect and assure them of our love and sympathy, and in the alleviation of pain and suffering, we have the most effective means to this end. It is a work most trying in many respects, but it is the self-sacrifice demanded that proves the sincerity of our love, and the results, often so wonderful to them, and demonstrating, as they do, our superiority in one direction, command both their confidence and their respect. The skill and practical kindness of the physician finds an entrance into many homes and hearts that otherwise might not be reacht, and many of the most earnest and active Christians in Korea to-day are persons into whose hearts the Gospel found its way along paths opened up by this means.

The work of the medical missionary is, indeed, a blessed one. No other so nearly approaches and repeats the life of Christ, and as we remember the crying need for and the glorious opportunity of this life, we wonder that more do not enter it. In all the heathen world there are but 400 medical missionaries, whereas in Canada and the United States alone there are over 100,000 practising physicians. One physician to every six or seven hundred of the population at home, and yet we send but one to every two and one-half million in heathendom! We can well spare one-quarter our doctors, and the remaining 75,000 would be glad to see them go! Some, it is true, are offering themselves for this work, but the necessary funds to send them out are not forthcoming, and so the doctors alone are not to blame. Protestant Christians in the United States and Canada spend every year hundreds of millions of dollars on wholly unnecessary—yes, often harmful — luxuries. They spend as much more on mere comforts and conveniences, while over and above all necessaries, benevolences, conveniences, and luxuries they save annually $500,000,000, a sum sufficient to send out 25,000 physicians and their families, furnish them homes and thoroughly equipt dispensaries and surgeries, and support them for at least ten years. We claim the name *Christian*, but by what right? "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

IV.—EDITORIAL DEPARTMENT.

The Anti-Ritualistic Movement.

We believe that the movement against ritualism and sacerdotalism which is now agitating the Church of England, has such a definite influence on the evangelization of the world, that we have devoted considerable space to the consideration of the subject in this number of the REVIEW.

A great Protestant demonstration was held in Albert Hall, London, early in February, at which 10,000 persons were present, and 5,000 more could not obtain tickets. The demonstration had the support of over 50 Protestant organizations, and delegates were present from over 110 provincial towns. The following resolutions, the first moved by Lord Overtoun, and the second by Col. Sandys, M. P., were adopted unanimously:

I. That this meeting views with alarm and sorrow the extensive reintroduction throughout our land (1) of doctrines, rites, and ceremonies which were distinctly rejected by the English nation at the time of the Reformation, as being Romish inventions contrary to God's word; (2) of "the sacrifices of masses" which were then declared to be blasphemous fables and dangerous deceit; and (3) of the evils connected with the confessional, and as the bishops in too many cases appear unable or unwilling to arrest these mischievous abuses, this meeting hereby demands that the conduct of public worship by the clergy of the Established Church shall be brought within the limits imposed by law; and that public patronage be no longer employed for the furtherance of Romish principles.

II. That this meeting is of opinion that legislation is imperatively required (1) to compel obedience to the law, and (2) to give the laity free access to the courts of the realm, and hereby invokes the aid of Her Majesty's Government towards the passing of a bill in order to secure these objects during the ensuing session of parliament.

The mass meeting is generally accounted a great success. What practical results are to come from it remain to be seen. As a whole, we think the effect would have been greater, had it been more entirely in the hands of the evangelical members of the Church of England, and less dominated by non-conformists. We hope, however, that it will influence the people of England, parliament, and the queen, to whom a telegram was sent together with a copy of Mr. Walsh's book. Prebendary H. W. Webb-Peploe, Dean Farrar, Sir William Harcourt, Lord Kinnaird, and many other prominent men, are leaders in the Anti-Ritualistic Movement.

Ritualism is especially deplorable in its effects on missions. If it does not displace a true zeal for the salvation of souls by a false zeal for ceremonialism, it certainly introduces into foreign lands a form of worship so sadly like the superstitions which Christianity combats, that a pagan people must often be bewildered in the attempt to make a distinction.

Mormonism in Congress.

If Brigham H. Roberts retains his seat in Congress, it will be in spite of the will of the people of the United States. It rests with the individuals to make their will known through their representatives. Numberless resolutions have already been past and petitions forwarded to Congress. The Presbyterian Woman's Board for Home Missions, and the League for Social Service, are especially active in opposing Mr. Roberts' reception. All citizens who have not already done so, should immediately draw up and sign a petition and send it to their representative in the 56th Congress requesting him to oppose the seating of polygamists in Congress. If these petitions are sent to Dr. Josiah Strong, United Charities Building, New York, they will be forwarded to Washington at the proper time.*

*A favorable report was made in the recent Congress on the proposed constitutional amendment prohibiting polygamists from being eligible to election to Congress. bnt the determination of the question rests with the new Congress.

Mormonism is distinctively a heathen religion, tending to ensnare the soul as well as a politico-ecclesiastical power, seeking to control the country. Roberts, a representative of this religion, should be expelled from Congress on the ground that he is an avowed polygamist and covenant breaker, and, having married his wives since the Edmunds Anti-Polygamy Law of 1882, has acted in defiance of American law, is guilty of a crime against the United States; he is therefore punishable with disfranchisement and disqualification to vote, should not hold office of honor or emolument in the United States, or any State or Territory therein. It will be a disgrace to the United States, and a menace to our laws and institutions, should Brigham H. Roberts be allowed to retain his seat. But in order to prevent this, each voter should make known his will to his representative with no uncertain sound.

Self-Supporting Missionaries.

A letter has been received from a highly esteemed correspondent, who feels providentially called to go as a *missionary without salary* to Puerto Rico, the Philippine Islands, or some other needy field. He is an evangelical clergyman of the Episcopal Church, a man of good education and much experience, also having been himself an educator. He feels, moreover, moved to gather together a band of volunteers who will go, under similar conditions, to the heathen or papal lands open to the Gospel. The Church Missionary Society in England has a number of such self-supporting volunteers, and the system has worked well.

Does not this appeal find a response in some God-called man or woman who would like to join this brother? Would it not imply, as Bishop Satterlee has said, "An enormous increase to the efficiency of our mission work," to have "missionaries with independent means" going out at their own expense? And would it not incite to a new heroism of self-denial and self-offering? The editors would gladly become vehicles of communication between such parties.

Rev. Chas. Inwood in China.*

Since Mr. Inwood landed in China, October 2d, he has traveled about 2,500 miles in the missions held to November 30th. Three days after his arrival in Shanghai, he started for North China, holding missions in Tientsin, Peking, Tungcho, and Chefoo. The campaign was a dual one in each center. At least one meeting each day was held for the native Christians, who manifested the deepest interest in the Word, and in many cases were very responsive thereto.

Both in Tientsin and Peking the congregrations grew so much that they had to move to larger churches. In Peking they had between 700 to 800 native Christians at the service. In Tungcho, upward of 60 students were reacht, besides theological students from the city, and native Christians. Mr. Inwood continues:

At one meeting in Tientsin I had 25 English-speaking Chinese medical students, who are Christians, and several of them of large intellectual capacity, and men whose souls are on fire with love to Christ. These men will occupy responsible positions in society and in the army and navy.

The English meetings have usually been for missionaries and other Europeans. These have been full of encouragement. All the missionaries (except the S. P. G. workers) gave me the right hand of fellowship, and I love them all as if I had workt with them a quarter of

* A letter written November 30, 1898, on board the S. S. Sha-si, on the Yang-tse-Kiang, *en route* to Chung-Ching.

a century. Long distances, considerable anti-foreign excitement, and the intense pressure of their work were not permitted to stand in the way, and I know from testimonies that many a heavy and discouraged worker in these centers is now facing the winter with new heart and power and hope. Their devotion to the people, their self-sacrifice, their steadfast pursuit of the highest good of the people, has deeply toucht my heart. Much as I loved missionaries before, I shall return home with a new and deeper love.

After returning to Shanghai I started in four days for the West. Hankow, Hangang, and Wuchang are only separated from each other by the Yang-tse and Han rivers, and nearly two millions of people live in these three centers. In these cities there are now 4,000 Christian members, but one's heart aches at the thought of the sin and sorrow of the rest. We had crowded native gatherings, two remarkable meetings for native pastors and evangelists, and one each day for the missionaries.

The larger outlook in this land is full of promise to those who believe in God and in His government of the world. The bloody *coup d'état* of September has for the moment arrested the forces of prayers and righteousness, but only in appearance. The impact of Christianity upon the life and thought of this conservative empire is very much mightier than I had imagined, and means the impact of the life and teaching of the missionaries only. There is not much outside the missionary circle which really makes for righteousness in China. No man who studies spiritual facts with a spiritual eye can arrive at any other conclusion. Eliminate the missionary factor, and the presence of Western learning and science and politics notwithstanding, this land is absolutely without hope of regeneration. "On the Cross hangs all its hope." May we have grace to uplift the Cross of Jesus Christ as long as we live.

British Rule in India.

In the December number of the REVIEW Mr. J. E. Mathieson brings some heavy charges against British policy in India, which Rev. E. C. Storrow, for some years a missionary in India, can not allow to pass unchallenged. After speaking of the great difficulty of governing a distant empire, vast in extent and diverse in race and religion, Mr. Storrow says in part:

The government has not been as despotic and unprogressive as it is assumed to have been. Its method of procedure has been on the lines in favor by all English-speaking people, and if its movements have been slow, it could plead the extreme delicacy and difficulty of its position. And where even in Christian and civilized Europe and America, are great public abuses easily overthrown?

The people of India are as free as any people in the world in opinion, speech, and manner of life, but the government is wise in not throwing open to Europeans and natives alike civil service appointments. The latter are certainly sufficiently gifted intellectually, but what of their moral integrity as magistrates and judges? A wise and prudent policy demands that authority should, for some time to come at least, mainly be in the hands of Englishmen.

We have made and are making mistakes alike in policy and government, but Mr. Mathieson is most unfortunate in his illustrations. For instance, after the death of Rungeet Swigh, the Sikh army, freed from his strong control and thirsting for excitement and plunder, invaded our territory without the least provocation. We defeated them again and again, but treated them with great clemency, and did not annex the Punjab. Four years later they again broke loose; with great difficulty we defeated them, and to save ourselves from similar troubles, and the Punjab from anarchy, made it a province of our empire. For sixty years it has been peaceful and prosperous as never it had been before. To save the boy who was said to be heir to the precarious throne from assassination, or being the center of conspiracy and intrigue, we found it prudent to bring him to England, secure in his family estates and a splendid pension.

The king of Oude received his title to royalty from us, and only

by courtesy could be called an independent sovereign. Sensuality, violence, and oppression, were the chief features of his rule. The British government advised him again and again to check oppression and live decently. Then he was warned that the misgovernment and violence would necessitate his deposition, if not put down, and when that occurred, he was granted a handsome pension.

Oppression is no doubt rife in India, as it is in every country in Asia, for power is thus abused by all, from policemen to rajahs. But the British government is in no sense oppressive, and sternly deals with it when proven.

Nor is taxation, as affirmed, oppressive. It might, it should be lighter, but this is true of every country in Europe. It is misleading to speak of the Indian land tax. The theory handed down from past Hindu and Mohammedan generations is that the land of a country belongs to the people, represented by its rulers. The zenimdars, for the most part, collect the rent from the cultivators, and pay rent to the government. Their holdings are not absolute like those of an American or English resident, but restricted. The government is the supreme landowner. The zenimdars and talookdars are its tenants, as the rijots or cultivators are theirs. More than one-third of the Indian revenue is therefore not tax, properly speaking, but rent for land. The policy of the government is to be just to the people. It stands, in fact, as a protector between the great landholders, who no doubt are prone to exaction and "squeezing," and their tenants, and has again and again enacted laws to protect the people from their exactions, and limit the land rent.

Much is said about the salt tax. It is objectionable, as are so many taxes among ourselves, but it is the only article used by all the people that is taxt, or indeed taxable, and according to Lord Cromer the contribution to government by taxation throughout the empire is about one shilling and eight pence per head annually. This sum is relatively more to them than to us, but it is questionable if the people of any civilized country are governed and protected at as low a cost to themselves.

Comity at Home.

Dr. S. E. Wishard, of Utah, takes exception to the paragraph on "Denominational Comity at Home," in our issue of November last, on the ground that it is misleading and calculated to discourage contributions to home mission work.* It is true that the general statements made might convey a false impression if applied to the work as a whole, and might seem to furnish to those who wish it, an excuse for withholding financial support. Nothing was further from our thought than to disparage in the slightest degree the work of home missions. In our opinion there is no nobler or more self-sacrificing work in the world, than that done by the true missionary on the frontier, and none that more thoroughly merits our hearty support. In general, there are far too few, rather than too many, heralds of the Gospel in our Western towns, and we believe that in the vast majority of cases they are earnestly seeking to win souls to Christ. We believe, too, that our home mission secretaries are conscientiously endeavoring to distribute the men and means at their disposal as economically and efficiently as possible. It is nevertheless acknowledged to be true, that there is a loud call for reform in too many separate instances. Dr. Wishard himself acknowledges that there are in his synod two cases of a breach of comity by other denominations than his own. It is a difficult thing to fix the fault and to find and apply the remedy. Unfortunately the reform is not only needed in Western towns, but in Eastern cities, and not only in home, but in foreign fields—witness the inrush of societies into Cuba and Puerto Rico.

The statements in the paragraph referred to, were intentionally general, not to mislead or discourage, but in order that any who find the cap to fit might wear it.

* *Herald and Presbyter*, February 15, 1899.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

ACROSS INDIA at the Dawn of the 20th Century. Lucy E. Guinness. Illustrated. Maps, quarto 260 pp. $1.50. Religious Tract Society, London, and Fleming H. Revell Co., New York, Chicago and Toronto.

Miss Guinness is essentially a pictorial writer. She sees every fact with an artist's vision, and her books are always full, not of embellishment only, but of helpful exhibits of truth in forms that appear to the eye. This latest book from her gifted pen is a gallery of original pictures, diagrams, and various devices ingeniously prepared to present the otherwise somewhat dry statistics in an impressive form. This feature is especially unique, and is seldom met with to the same extent in other books. Almost every illustration is a study. The diagrams show by comparative geometrical figures such matters as the comparative areas and populations of the globe, and of India; the comparative increase of Christianity, Islam, and Hinduism, in a decade of years; the spiritual needs of leading districts; the student population, Indian and British; the growth of the student Christian movement, the proportion of India's girls and women, etc., etc. Every page is fascinating, and the *genius* of authorship is added to the *talent* for gathering facts and presenting them to the reader.

After a brief sketch of the journey to India, Miss Guinness gives a full account of Bombay and Poona and the mission work in western India. There are interesting accounts of central India, Madras, Calcutta, and Northwest India, with a vivid sketch of the visit to Darjeeling and the borders of Tibet. The closing chapter makes a special appeal for Behar, the most neglected mission field in India, containing 20 millions of people, without a single missionary among them. A. T. P.

OUR SISTERS IN INDIA. By Rev. Edward Storrow. Illustrated. Index. 12mo. 256 pp. $1.25. Fleming H. Revell Co., New York and Chicago.

The study of the women of India is one of deep interest and great importance. In spite of the fact that they are downtrodden and despised, they are the stronghold of Hinduism, and from every standpoint, humanitarian and Christian, call loudly for our sympathy and efforts to save them physically, intellectually, and spiritually.

Mr. Storrow will be remembered by many as a frequent contributor to our pages, and as the author of an able article on Hindu women in the REVIEW for April, 1898. He went as a missionary to Calcutta in 1848, and has had excellent opportunities for studying his subject. He gives us a graphic description of the legal and religious status of woman in India, her daily life from childhood to old age, and he devotes special chapters to infanticide, the suttee, and widowhood; he discusses the causes of and evils arising from the present status of women, the remedy, and the various forms of effort to alleviate their sufferings and elevate their condition.

This is the most complete and valuable recent book on this subject. It is sympathetically written, but avoids extreme and misleading statements in which one is tempted to indulge, when stirred by the scenes of cruelty and degradation so common in India. Much is left unsaid which is important in a thorough study of Hindu women, but enough is told to prove beyond a doubt the dire need of "Our Sisters in India" for the Gospel of

Jesus Christ in all its fulness, and to encourage Christians by the knowledge of progress already made, and souls already won.

WITHIN THE PURDAH; also, IN THE ZENANA HOMES OF INDIAN PRINCES, AND HEROES AND HEROINES OF ZION. By Mrs. S. Armstrong Hopkins, M.D. 8vo. 248 pp. Illustrated. $1.25. Eaton & Mains, New York, and Curtis and Jennings, Cincinnati, O.

These "personal observations of a woman medical missionary in India" presents in very truth an array of heartrending facts. No one with a heart can read them without longing and seeking to help alleviate the sufferings of the poor Hindu childwives and widows. Dr. Armstrong-Hopkins deals not in generalities, but in specific cases, which come to her notice in the Hyderabad hospital.

The style of the book is simple, clear, and vivid. It is exceptionally interesting, tho picturing heartrending scenes of suffering and sorrow. One is almost tempted to believe that the husbands and mothers-in-law in India know neither compassion nor love, and are incapable of such sentiments. The book has a mission, to create deeper interest and stimulate the more persistent effort in behalf of Hindu women. We do not see how it can fail to fulfil that mission. It is particularly well adapted to women's and young people's societies.

The third portion of the book describes the heroic character and work of the Methodist missionary women in India. The illustrations are unusually good.

PARSI, JAINA, AND SIKH, or some minor religious sects in India. By Douglas M. Thornton, B. A. 12mo. 96 pp. Religious Tract Society, London.

This is the Maitland Prize Essay, in 1897 awarded by the University of Cambridge, to Mr. Thornton, the author of "Africa Waiting," who was for some time secretary of the British Student Volunteer Movement, and has recently gone out under the C. M. S. to Khartum.

Mr. Thornton is a careful student, and has given us in condensed form a scholarly piece of work. He discusses briefly the origin, growth, doctrines, and influence of these sects. *Parsiism* which arose in Persia under Zoroaster at an uncertain date, came into India about 700 A. D., when the Parsi fled from their Moslem persecutors. They now number about 90,000.

The *Jaina* number over 1,400,000 in India. Jainism is probably a reform movement from Brahmanism, and is thought to antedate Buddhism, which it resembles in many doctrines and practises.

Sikhism arose about the last of the 15th Century, as a revolt from the idolatry and caste systems of Hindnism. Its followers now number nearly 2,000,000—mostly living in the Punjab.

EMINENT MISSIONARY WOMEN. By Mrs. J T. Gracey, 8vo, 216 pp. 85c. Eaton & Mains, N. Y., and Curts & Jennings, Cincinnati.

Two facts assure for this book a welcome: It is written by Mrs. Gracey, whose pen adorns what it touches; and it is written about 29 heroic women, whose lives were devoted to the service of Christ in the mission field, or as promoters of missions at home. Mrs. Gracey has made a sagacious selection:

Mary Lyon, whose name is inseparable from Holyoke and Woman's Education; *Mrs. Doremus*, who was for 15 years president of the Woman's Union Missionary Society; *Fidelia Fiske*, who was Mary Lyon reproduced in Persia. Educational and missionary work in Greenland is represented by the wife of Hans Egede; in Mexico, by Melinda Rankin; in Egypt, Liberia, and other parts of Africa, by Miss Whately, Miss Wilkins, Mrs. Day, and Madame Coillard, in China, by Miss Woolston, Lydia Fay and Miss Aldersey; in India, by Mrs. Mullens, Miss Tucker, Mary Reed, Miss Butler, Miss Cook, Mrs. Marshman, Miss Anstey, Miss Swain, and Miss Brittan; in Ceylon, by Miss Agnew; in Burma, by Mrs. Ingalls; in the South Seas, by Mrs.

Lyth, Mrs. Geddie, and Mrs. Inglis; and Greece, Syria, etc., by Mrs. Thompson, Mary Baldwin, and the wife of Bishop Gobat.

We could not but wish that Mrs. Gracey had enlarged her survey, and taken in a few other glorious women, for we need an encyclopedia of women's heroic services, and there is no complete work on the subject. The three wonderful women who were the successive wives of Adoniram Judson, Mrs. Moffat, Mrs. Livingstone, Mrs. Krapf, Mrs. Grant, Mary Williams, Miss Field, Mrs. Rhea, Miss Willard, Mrs. Capron, Miss Gardner, and a host of others are waiting for some fit memorial. Let Mrs. Gracey take up her pen again. —A. T. P.

ITALY AND THE ITALIANS. By Geo. B. Taylor, D.D. Map and Illustratiaus. 8vo, 441 pp. $1.50. The American Baptist Publication Society, Philadelphia.

Dr. Taylor, a Baptist missionary in Italy or over 25 years, is well qualified to write on his adopted home and countrymen, and has done so in a very acceptable manner. His book supplies a lack, and will be sought and read, both for enjoyment and information. Among all the books which have appeared, we know of none which presents the subject so broadly and so well. Dr. Taylor has written sympathetically, justly, and frankly, neither concealing nor extenuating faults, and not unduly prejudiced in religious matters by a sectarian bias. While not distinctively a missionary book, it has, of course, a positive missionary value in the study of the Italian people and Romanism at home. The last chapter deals with the evangelization of Italy. The book is well illustrated, clearly printed, and attractively bound.

HISTORY OF THE WALDENSES. By Sophia V. Bompiani. Illustrated. 12mo. 175 pp. $1.25. A. S. Barnes and Co., New York.

This "modest little work" gathers up the few arguments for the ancient origin of the Waldenses, and presents a hasty sketch of their history, giving one a new insight into the sufferings of the "Israel of the Alps."

> They were burned, they were cast into damp and horrid dungeous; they were smothered in crowds, in mountain caverns,—mothers and babes, and old men and women together; they were sent out into exile of a winter night, uuclothed, unfed, to climb the snowy mountains; they were hurled over the rocks, their heads were used as footballs, their houses and lands were takeu from them, and their little children were stolen to be educated in the religion they abhorred.

This extract reveals the temper of the book and some of the defects of its literary style.

The history, written from an Italian point of view, dwells perhaps at undue length upon the shadowy history of the days before Peter Waldo, and gives too few historical references in proof of controverted points. It also makes too much of the cordiality of King Humbert toward the revived church of the Waldenses. Some of the chapters are curiously divided. Chapter XV. deals with the Heroes, Chapter XVI. with Martyrs, Chapter XVII. with Women. The reader queries whether none of the martyrs were heroes, whether none of the women were martyrs.

CEYLON, a Key to India. An open letter to the Constituency of the American Board. By Mary and Margaret Leitch. Illustrated. 8vo. 80 pp. Paper. 10 cents. American Board of Commissioners for Foreign Missions, Boston.

This is a very striking and forcible appeal, ably setting forth the history, condition, and opportunities of mission work in "India's Pearl." Pictorially, statistically, and in every way it is very complete, being full of valuable facts, interesting incidents, and moving arguments.

WITH SOUTH SEA FOLK. By Miss E. Theodora Crosby. Illustrated. 12mo, 208 pp. $1.00. The Pilgrim Press, Boston and Chicago.

Those who have heard Miss Crosby speak, or have read her interesting and able article in our January number, will need no further inducement to secure and

read this fascinating little story of missionary life and work in the Caroline Islands. It is especially adapted for young people, and if known to be in a Sunday-school library will not spend many days on the shelf. The fictitious character of the narrative has not unduly colored the statements with regard to the character of the islands and their people, and the picture of the joys and trials of missionary life may be relied upon as being drawn from experience rather than from the imagination.

THE STORY OF BEAUTIFUL PUERTO RICO. By C. H. Rector. Map and illustrations. 12mo, 184 pp. $1.25. Laird & Lee, Chicago.

The claim that this is a "graphic description of the garden spot of the world by pen and camera, comprising the history, geography, soil, climate, inhabitants, customs, churches, schools, rivers, lakes, mountains, mines, products, invasion, railroads," etc., etc., might lead one to expect an encyclopedia on things Puerto-Rican. One is, however, somewhat disappointed to find these subjects touched upon only in barest outline, and about one-third of the pages devoted to half-tones. In general the information seems to be reliable, but it will never rank with more thorough treatises, the island and its institutions.

The League for Social Services is preparing a series of 6 leaflets for the express purpose of combating the evils of the Mormon system.

Methods of Mormon Missionaries, by Rev. Wm. R. Campbell.
Present Attitude of Mormonism, by Rev. R. G. McNiece, D.D.
Historical Sketch, by Rev. D. J. McMillan, D.D.
Political Significance of Mormonism, by Rev. Dr. Josiah Strong.
Mormon Articles of Faith, with Mormon Explanations, by Rev. D. J. Nutting and Rev. D. J. McMillan, D.D.
Ten Reasons Why Christians can not Fellowship the Mormon Church, Being the Action of the Presbytery of Utah.

Specimen leaflets will be sent free on application, and quantities at 35 cents per hundred, postpaid.

Monthly Missionary Bibliography.

THE REDEMPTION OF AFRICA. A Story of Civilization. By Frederic Perry Noble. Bibliography, illustrations, maps and statistical tables. 2 vols. 8vo, 856 pp. $4.00. Fleming H. Revell Co., New York, Chicago, and Toronto.

IN AFRIC'S FOREST AND JUNGLE; or, Six years among the Yorubans. By Rev. R. H. Stone. 12mo, 282 pp. $1.00. Fleming H. Revell Co.

THE CHRISTIAN CONQUEST OF ASIA. Studies and personal observations of Oriental Religions. By John Henry Barrows. 12mo, 258 pp. $1.50. Charles Scribner's Sons, New York.

THE NEW FAR EAST. A study of present political conditions and prospects. By Arthur Diosy. Illustrated by Kubota Beisen. Map. 8vo., $3.50. G. P. Putnam's Sons.

ACROSS INDIA at the Dawn of the Twentieth Century. By Lucy E. Guinness. Illustrated. Maps and diagrams. Quarto, 260 pp. $1.50. Fleming H. Revell Co.

OUR SISTERS IN INDIA. By Rev. E. Storrow. Illustrated. 12mo, 256 pp. $1.25. Fleming H. Revell Co.

CEYLON A KEY TO INDIA. By Mary and Margaret Leitch. Illustrated. Paper. 8vo, 80 pp. 10 cents. American Board, Boston.

PROBLEMS OF PRACTICAL CHRISTIANITY IN CHINA. By Rev. Ernst Faber, Ph.D. Translated from the German by Rev. F. Ohlinger, and edited by John Stevens Litt. D., D.D. J. Tamblyn, London.

HISTORY OF PROTESTANT MISSIONS IN JAPAN. By H. Ritter. Translated by G. E. Albrecht. Methodist Publishing House, Tokyo.

THE NATIVE TRIBES OF CENTRAL AUSTRALIA. By Baldwin Spencer and F. J. Gillen. 8vo, 671 pp. The Macmillan Co., N. Y.

THE STORY OF THE PHILIPPINES. By Murat Halstead. Quarto, 400 pp. The Dominion Company, Chicago.

AMERICA IN HAWAII; a History of the United States Influence in the Hawaiian Islands. By Edmund James Carpenter. 16mo, 275 pp. Small, Maynard & Co., Boston.

THE WEST INDIES. A History of the West Indian Archipelago, together with an account of their physical characteristics, resources and condition. Amos K. Fisk. Illustrated. 12mo. $1.50. G. P. Putnam's Sons.

CAMPAIGNING IN CUBA. By Geo. Kennan 12mo, 269 pp. The Century Co.

CATHOLICISM, ROMAN AND ANGLICAN. By A. M. Fairbairn. 8vo, 481 pp. Charles Scribner's Sons.

MISSIONARY EXPANSION SINCE THE REFORMATION. By Rev. J. A. Graham. Maps and illustrations. 12mo, 244 pp. $1.00. Fleming H. Revell Co.

THE CHURCH MISSIONARY HYMN BOOK. 12mo, 224 pp. 3 shillings. Church Missionary Society, London.

BRIGHT BITS FOR READING IN MISSIONARY SOCIETIES. By Mrs. M. S. Budlong, Rockford, Ill. 40 cents.

MAPS OF CHINA. We have on hand a small quantity of maps of China, like those which appeared in our February number, showing the location of all missionary societies. These may be obtained, while the supply lasts, by sending 10 cents in stamps or coin, to D. L. Pierson, 944 Marcy Ave., Brooklyn, N. Y.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D. TRANSLATIONS BY REV. C. C. STARBUCK.

THE KINGDOM.

—THE LORD IS KING, BE THE PEOPLE NEVER SO IMPATIENT: HE SITTETH BETWEEN THE CHERUBIMS, BE THE EARTH NEVER SO UNQUIET.

This first verse of Psalm ninety-nine, according to the Church of England Prayer-Book version, has been taken as the motto-text for the current year by the China Inland Mission, and *China's Millions*, for January, tells how the choice was made: "The verse came to us personally in a time of trial, and was God's message to our soul. Threatening news had just been received from China, which indicated that our beloved missionaries there were in imminent peril. There had preceded this the telegraphic despatches of the daily press, to the effect that China was in turmoil, that rebellions were threatened, and that wars seemed about to devastate the land. Under these depressing tidings the heart was bowed down and the spirit was in sore distress. But one of our mission household, who had been reading the Prayer-Book version of the Psalms, suddenly came to our side, as a messenger sent from God, and read, 'The Lord is King, be the people never so impatient: He sitteth between the cherubims, be the earth never so unquiet.' It was enough. We saw in the precious words the living God in the eternal calm of His infinite power and love. Since then the peace which passeth understanding has garrisoned heart and mind; and so we delight to pass the message on to other souls."

—Christian missions, as humanitarian institutions in India, have never come to the front as in these years of scarcity. Their praise is not only in the writings of Merewether and Hawthorne, but in the mouths of English officials, who had ignored or despised them. No other whites except the missionaries, are in touch with those whom the famine pinches most. No others are at all fit to be wardens of orphans more numerous than ever. No class can be so safely trusted as honest and wise almoners of bounty.—*The Nation.*

—M. Appia, in the *Journal des Missions*, speaking of the missionary army, says:

"Under the motley array of uniforms, of names and of societies, it is difficult not to have mainly in view the divisions of the army of Christ. And yet it forms one and the same whole under one head. As of the true Church, we can say also of it, that God alone shrouds it. Who does not feel that even among those who anathematize us, there are still brethren, who will one day recognize us as genuine members of Christ, and whom we shall salute as true warriors in the army of the Lord?"

—Joseph Kam is surnamed the Apostle of the Moluccas. The *C. M. S. Intelligencer* says of him: "Born in Bois-le-Duc, the son of a Moravian leather merchant, he felt early drawn toward the foreign field, but waited patiently in deference to the home ties imposed by the care of his aged parents. Upon their death, shortly after the siege of Bois-le-Duc by the French, in which he displayed great intrepidity, Joseph conceived the path clear. The Moravian body, however, refused to accept one not in fellowship, and he was persuaded to remain in Holland for the sake of his two sisters, received a good

government position, and eventually married. But sisters, wife, position, and child, were taken from him, the last so unexpectedly that his friends feared to break the tidings. The lonely man received calmly the news of his latest bereavement, repelling all consolation by the remark: 'I now learn God's way and will. I desired to become a missionary. You held me unfitted, procured me a situation, and bid me marry. I followed your advice. God, by depriving me of all, has loosed me now from every earthly tie. Therefore, tomorrow, I go to Rotterdam, in obedience to the voice, which for years has spoken in my heart. I shall become a missionary.' Writing six years later from Amboyna, this same eager-spirited Kam says: 'There is no man in all the world so happy as myself.'"

MEDICAL MISSIONS.

—It means a great deal when a medical journal of the standing of *The Lancet* presents such an utterance as the following: "We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next half century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened."

—The Mission to Lepers in India and the East has under its charge at present in its own homes, adults' and children's, 1,458 lepers, and the institutions which are subsidized by the mission contain 1,798 more; the total number of lepers helpt by this means is 3,256. The society will complete its first twenty-five years of work in September of this year.

—*Medical Missions at Home and Abroad* (London), for January, gives the following table, showing the progress made in ten years in medical missions, and the present distribution in the different countries:

January,	1890	125
"	1891	142
"	1892	156
"	1893	165
"	1894	185
"	1895	202
"	1896	216
"	1897	239
"	1898	251
"	1899	268

Of the 268 medical missionaries, 64 are women. Their distribution is as follows: In India, 92; in China, 90; in Africa, 36; in Syria and Palestine, 18; in Turkey, 5; in Persia, 4; in Japan, 4; in the New Hebrides, 4; in Madagascar, 3; in Egypt, 3; in Arabia, 2; in Korea, 1; in Siam, 1; in Java, 1; in Northwest America, 1; in Natal, 1; in France, 1; unlocated, 1.

—*Medical Missions* gives the number of physicians of the Presbyterian Church (North), as follows: China, 22; India, 8; Siam and Laos, 8; Persia, 9; Japan, 2; Syria, 2; Africa, 3; Korea, 5; South America, 1.

—Perhaps nothing shows the improvement in the inhabitants of Hebron like the change in the behavior of the children. The quiet, business-like way in which dozens of these—our former tormentors—come, armed with medicine-bottle and ointment-cup, to consult the doctor on their own account, is really remarkable. Poor children; many of them are in a sad condition, and in sore need of constant medical treatment, through no fault of their own. One miserable little girl, about twelve years of age, has persevered in coming for nearly four years, and is now blossoming out into health and beauty.

Here, as everywhere else, child life is sweet and attractive, and many a sunbeam is thrown upon our path by the trustful affection and innocent simplicity of the little ones. A sturdy little man of three years old shouts valiantly, "Boys, boys to the rescue!" when he finds his head imprisoned between the doctor's knees, and a spray of warm water playing over his inflamed eyes, and yet is not above consoling his injured dignity by a lump of sugar and a kiss when all is over. A town maiden of six or seven says pitifully, "Dear lady, how *can* you let these dirty village women sit down on your nice clean bed?" When she sees a Felluhah on the surgery couch, a moralist of eight, bewailing her impaired eyesight, tells us seriously that children who have mothers as young as her's was, always suffer a great deal in their infancy, because "a very little mother is too fond of play, and does not know how to take care of her children." An impromptu poet of nine or ten, being held down by main force to undergo a very simple and painless examination, suddenly ceast his screams and began to chant a kind of funeral dirge, "Oh, mother, mother, come and see your poor son in the dust!" then in a martial tone: "The knife is bared, the red blood flows; oh, mother, mother, come and see your darling in the dust!" All the time there was no knife in the question at all.—*Medical Missions.*

WOMAN'S WORK.

—Sir Alexander Mackenzie, at the annual meeting of the Birmingham auxiliary of the Church of England Zenana Missionary Society, had this to say of the agents to be appointed to zenana mission work, than which there is none more important and delicate: "Multiply, therefore, the numbers of your agents. See to it that the women you send out are physically sound and strong, for the work at its best is onerous and exhausting. Let them be tactful, not too full of the idea of English superiority, while maintaining, in all its fulness, the English standard of life and morals. Let them be apt in acquiring foreign tongues. Let as many as possible have medical training—a sure passport into many zenanas. Above all, let them be full of Christian zeal and enterprise. Love for their native sisters will follow of itself—for the knowledge we have gained of educated native women from the few who have broken through trammels of caste and the gates of the zenana, proves that no more charming, gentle, and refined exist on earth than the Hindu woman of India. And in due season they shall reap. I have often said that it is my firm conviction that the whole fabric of popular Hinduism is being fast and surely undermined by Western education and Christian influences."

—Among the manifold novelties of the passing generation is the appointment of a woman as superintendent of Indian schools. Miss Reel had previously held the position of land commissioner, and also that of superintendent of public instruction for the State of Wyoming. In her first annual report she gives prominence to the necessity for the industrial feature of education:

"I desire to emphasize the statements of numerous Indian educators that industrial training should have the foremost place in Indian education. Industrial training should be in a line with the work that the students will find on their reservations, and should tend to teach them to become self-supporting. The backbone of an education is the ability to do something, and to enable them to understand existing conditions and to adapt themselves to their surroundings."

—Miss McBeth continues her unique work among the Nez Percé Indians—that of conducting a theological class of promising native Christians, who have come to live near her at Lapwai for this instruction, and who hold themselves ready to answer any call for Christian

work among their people.—*Home Mission Monthly.*

—A pleasant picture this: The Woman's Missionary Society of the Indian church at Good Will assembled in the home of their pastor, himself a Dakota Indian; the neat frame house attractive with its cozy porches, bow window of blooming plants, and tasteful interior; 25 women industriously plying needle and thread; the afternoon closing with a prayer-meeting, as usual, the eldest daughter of the pastor leading the singing at the organ.—*Home Mission Monthly.*

—Take a crumb from a report which is full of meat, that of the girls' school at Tabriz, Persia: "A Kurdish chief visited our school, and when he had heard the girls recite, seen their needlework, heard them sing and talk in three languages, when he himself had examined the little girls in Turkish and the seniors in Persian, he threw down his book and exclaimed that he 'had heard, but the half had never been told' him. 'Who would think,' he said, 'that *girls* could ever learn to do all these things? But *our* girls, what do they know? Why, compared with *your* girls, they are mere donkeys;' and he left, saying he prayed for the day when Kurdish children, too, might be in school."—*Woman's Work for Woman.*

AMERICA.

—The New York *Evening Post* summarizes our new possessions as follows: "The islands we have taken number more than 2,000—they have never been counted, and still less have they been accurately surveyed. But the best statistics available yield the following results as to areas in square miles: Cuba, 45,000; Puerto Rico, 3,550; Hawaiian group, 6,640; the Philippines, 114,000; the Sulus, 1,000; the Carolines, 1,000; Guam in Ladrones, 500; total, 171,690. Cuba is about the size of New York, Ohio, or Alabama. Puerto Rico is a little smaller than Connecticut. The Hawaiian Islands are somewhat smaller than New Jersey, the largest island, Hawaii, being about twice the size of Delaware. The Philippines cover a land space about as great as New York and the New England states together. Luzon, on which Manila is situated, is not much smaller than New York. All the new dependencies together are about equal in area to the New England states, New York, Pennsylvania, and New Jersey. In annexing lands we annex populations also. These are as follows: Cuba, 1,500,000; 65 per cent. white. Puerto Rico, 1,000,000; 60 per cent. white. Hawaii, 90,000; 65 per cent. white. Philippines, 8,000,000; mostly Orientals. Sulus, Carolines, and Ladrones, mainly barbarous. Roughly, we annex about 10,000,000 people, of whom 90 per cent. belong to more or less inferior races."

—Dr. Gunsaulus, in the six years of his service at Plymouth Church, Chicago, raised something over $6,000,000 for institutions which he chose to aid or found. One Sunday he set forth in his best manner the things that ought to be done for the young boys and girls of our generation. When he was through, Philip D. Armour came forward and said: "Do you believe in those ideas you just now expressed?" "I certainly do," said Dr. Gunsaulus. "And you'd carry them out if you had the means?" "Most assuredly." "Well, then," said Mr. Armour, "if you will give me five years of your time, I will give you the money." The result was that Armour Institute has Dr. Gunsaulus as its president, where 1,200 young men and women are taught the most important industrial

branches. The Sabbath address is to go down in history under the title of the "$2,800,000 sermon."

—According to the census of 1890 there were 33,994 negroes in the United States engaged in professional services. Of these 12,182 were ministers, 440 lawyers, 1,190 physicians, 15,147 professors and teachers, and 4,025 in other pursuits clast as professional. In 1895–96 there were 1,319 students in professional courses in colored schools, and of these 126 were women. There were 703 students and 76 graduates of theology, 124 students and 24 graduates in law, 286 students and 30 graduates in medicine, and 6 graduates in pharmacy, and 126 students and 40 graduates in nurse training. The number of trained colored physicians has since risen to 805.

--When recently President McKinley and his cabinet paid a visit to Tuskegee and Booker Washington's Institute, Secretary Long said: "A picture has been presented to-day which should be put upon the canvas with the pictures of Washington and Lincoln, and transmitted to the future time and generation; a picture which the press of the country should spread broadcast over the land, a dramatic picture, and that picture is this: The president of the United States standing on this platform; on one side the governor of Alabama, on the other, completing the trinity, a representative of a race only a few years ago in bondage, the colored president of the Tuskegee Normal and Industrial Institute. God bless the president under whose majesty such a scene as this is presented to the American people. God bless the State of Alabama, which is showing that it can deal with this problem for itself. God bless the orator, philanthropist, and disciple of the Great Master who, if he were on earth, would be doing the same work—Booker T. Washington."

—A woman, bringing her daughter fresh from the mountains to one of our schools, was much imprest. She declared, "It was a plumb sight!"—her "it" meaning everything in general. When taken to the third floor of the house, she rusht in frantic fear to pull the girl from the window, where she had gone to look out, crying, "You'll fall! I'm plumb dizzy!" In crossing the veranda she took the precaution to keep close to the house, as if in danger of plunging over the edge of a precipice. When shown dormitories, she remarkt, "The girls sleep in rotation."—*Home Mission Monthly.*

—Episcopal work among the freedmen is establisht in 24 dioceses, wherein 40 colored priests and 34 colored deacons are laboring, and also 60 white clergymen. There are 5 archdeacons in as many dioceses. The approximate results taken from last reports: Communicants, 7,556; baptized, 1,479; Sunday-school scholars (average), 6,248; teachers, 633; the day pupils average 3,940, and it is estimated that in all about 8,000 negroes have been confirmed.

—Troops L and M, of Roosevelt's Rough Riders, were enlisted at Muskogee, Indian Territory. In troop L were three Kendall College students—one Creek, one Cherokee, and one white. Troop L was the company commanded by the fearless Capron. Our Creek boy was bugler for that troop, and sounded the first charge of the war. He had his trumpet shot away, and was wounded in that first fight at La Quasina. The Cherokee was instantly killed by the bursting of a shell in the charge at San Juan. The white boy came home gaunt and fever-stricken. Kendall students have enlisted in other regi-

ments; some have gone South, and some West, in the army of occupation.—ALICE ROBERTSON.

—Mr. A. H. Waggener, of Eureka, Ill., is still engaged in his missionary institute work. He has since 1895 devoted his time exclusively to this form of service. Last year he lectured for charity five weeks in Illinois and Indiana, besides attending numerous conventions. The work is, of course, an interdenominational one, and the maps and illustrations greatly aid in impression. Pastors and others, who desire to stimulate missionary zeal, which is founded on knowledge of the world-field, would do well to correspond with Mr. Waggener.—A. T. P.

—The largest Indian work of the Episcopal Church "is in South Dakota, where the result of Bishop Hare's great work of 25 years is evidenced in the chapels and schools and 70 congregations scattered over that great prairie waste, which a quarter of a century ago was inhabited by Indians, then sunk in vice and every kind of wickedness, illiterate and savage, having no higher ambition than to live like the brute beasts. To-day there stand, in that same wilderness, 4 substantial boarding-schools, averaging 50 pupils each, 53 neat church buildings, and 37 small mission houses, that have, in the kind providence of God, gathered into His fold over 10,000 baptized Indians from among the Sioux Indians, 12 of whom have been especially trained and educated, and have been ordained and sent forth to minister the Word and the Sacraments to their own people."—*Spirit of Missions.*

—The Rev. W. G. Walton, working in the diocese of Moosonee, writes: "It is a common saying here that an Eskimo will not give up his tobacco for anything, but I saw them last year giving it up for books, things that were lookt upon only two or three years ago as not worth bothering about. The first thing an Eskimo now asks for, as a rule, is so many books for himself and family. But what astonishes me most of all is the use they make of them. Eskimos who could not read the year before, came last spring, not only able to read them, but able to show me the page where any particular word was that I askt them for. Surely this is a cause for praise and thankfulness."—*C. M. S. Gleaner.*

EUROPE.

Great Britain.—The record number of British warships now building amounts to 119 vessels, ranging from the heaviest battle-ships to tiny torpedo-boat destroyers, the figures being 16 first-class ironclads, 36 cruisers, 14 sloops and gunboats, and 53 torpedo-boat destroyers. Chatham Dockyard is credited with the unparalleled achievement of launching 3 of the heaviest battleships from the same slip within ten months. The armored ships being built, at a cost of over £26,000,000 ($130,000,000), number 28, with a tonnage of over 350,000, the number exceeding by 2 the entire Russian fleet of battle-ships, and treble the number of armored vessels in the American navy. The whole of these ships will be added to the effective strength of the British navy by March, 1903.

—Dr. Barnardo's homes now contain nearly 5,000 waifs and strays (among whom are 700 little incurables, deaf and dumb, blind, crippled or otherwise diseased), and 8 souls are added every 24 hours to this great family. 36,000 waifs have been rescued, of whom over 10,000 trained boys and girls have been successfully placed out in the colonies, and nearly 21,000 sent to sea, or placed in situations in Great

Britain. During the last two years no fewer than 4,877 fresh cases have been admitted—a number probably in excess of admissions by all the other existing societies put together. The doors are open to the homeless freely day and night all the year round. No eligible case is rejected on the ground of age, sex, creed, nationality, or physical condition. No really destitute child has ever been refused admission.

The Continent.—*Société des Missions Évangéliques* de Paris has just closed a memorable year, for it has called forth an unprecedented effort and sacrifice. Forty-two Europeans, of whom 25 are men and 17 women, have gone out to 5 different mission fields, six to the Lessouto, 10 to the Zambesi, 5 to the Kongo, 3 to Tahiti, and 18 to Madagascar. Of these, 9 were missionaries returning to the former scenes of their labors; 31 were new workers — missionaries, teachers, evangelists, or artisans; and 2 were delegates sent on special work by the society.

—The last annual report of the Roman Catholic Society of Foreign Missions in Paris, as noted in *The Independent*, shows that the work of the society extends over Eastern Asia and includes 28 dioceses, with 1,031 European and 569 native priests. The adult baptisms, without counting missions in Siam and Yunnan, were 46,326, an advance of nearly 8,000 on the preceding year, and the entire community reported in connection with the missions number 1,162,165.

—Thirteen missionaries of the Paris Lutheran Society labor on the island of Madagascar. The Lutheran Church of Norway recently sent 20 additional workers to the same field.

—The Norwegian Missionary Society held lately its annual meetings at Drammen. They were continued during four days. This society holds correspondence with the French Lutheran Synod and has extensive missions in Madagascar. Last year there were, in connection with this mission, 25,336 communicants and 44,000 regular attendants at worship. The number of school children was 46,811, of whom 29,421 were taught French. The number of native pastors was 60.

—The following notice has been received from the Moravian Mission Board in Berthelsdorf: "We hasten to inform the friends of our mission that the trustees of the Morton Bequest have paid £16,406 as the first instalment for our missions. By the provisions of the will, this is only available for the forming of new out-stations in missions selected by the trustees, and for paying additional workers at such stations. On the basis of proposals requested from us, the trustees have decided that the above-named sum shall commence the following enterprises: 1. Port Elizabeth, South Africa. 2. Cape Gracias a Dios, Nicaragua. 3. Rigolet, Labrador. 4. New Church in Paramaribo, Surinam. These will be commenced as soon as possible in each case. We repeat with emphasis that this bequest is not available for the large deficiency on our general fund, or for the maintenance of existing work. The present financial crisis of our missions is not relieved in any wise by this gift."

—Dr. Gustav Warneck, of Halle, has completed the twenty-fifth year of his issue of the *Allgemeine Missionszeitschrift*. There is no one on the Continent who has a greater knowledge of missions, or has rendered greater service to the scientific study of them. His rewritten "History of Protestant Missions" is by far the best in any language; it

has run through three editions in Germany in one year, and we hope soon to see it in English dress.

—The contest for religious liberty in Austria is still going on. A recent case in the highest court was decided against the evangelical party, and some of the officials are already making use of this decision to insist that children must receive the religious instruction of the church in which their parents were born. This decision will bear hardly upon former Romanists. A memorial has been sent to the emperor, testifying to the loyalty of the members of the free churches, and calling his attention to the restrictions put upon their liberty. Our missionary writes, "God has helpt and will help."—*Missionary Herald.*

—We know of no more practical way in which to show sympathy with the best elements in the population there who are eager to see better days for the country (Spain) than by assisting Mrs. Alice Gordon Gulick in her splendid work at the American Institute for Girls. The school has been in Biarritz, just over the French border, during the war. That it still retains its influence over a considerable section of the Spanish population is proved by the fact that in September 11 new students crost the frontier and entered the institution. The time is at hand when a return to Spain seems wise, and Mrs. Gulick believes that the largest usefulness will be secured if Madrid, and not its former location, San Sebastian, is selected as the future home for the school. If $50,000 can be secured, land and a building will be speedily forthcoming, and thus a substantial center of American and Christian ideas and influences will be planted in the heart of the nation's capital.—*Congregationalist.*

ASIA.

Islam.—The mills of the gods grind slowly, but they grind to powder. The *Jewish Missionary Intelligence* states that since 1876, when the present sultan ascended the throne, Turkey has shrunk to half its former size. In Europe there has been the loss of Bosnia, Servia, Herzegovina, Bulgaria, Rumania, Montenegro, Thessaly, and now Crete; in Asia of Kars, Batum, and Ardahan; in Africa, of Egypt. The population has decreast from 42,000,000 in 1876, to 21,000,000 in 1898. But, O Lord, how long!!

—Mr. Timothy B. Hussey, of the excellent Ramallah Mission of the American Friends, writes from Jerusalem under date of December 10th, 1898, speaking of their pleasure and encouragement in a recent visit of Dr. Cecil F. T. Bancroft, principal of the Phillips Academy, Andover, Mass.

There are 27 girls in the training home of the mission, "where they are taught, first the Christian religion, then, all things good and useful, as in secular schools. They are taught housework, sewing, etc. We have in all the day-schools about 150 more little Arab girls, and it is such a beautiful sight to see them thus brought together under good Christian discipline. For the training home we endeavor to select bright, active, healthy, and intelligent girls, who will be likely to develop into missionaries, teachers, good wives, and helpers in the future for the elevation of this people."

Mr. Hussey refers, naturally, to the unhappy state of women there.

"Yesterday my wife was called to see a sick family. She found a home, where lived in *one* room, two fathers, two mothers, nine children, and the grandmother, and six of them sick with very sore

eyes. The room was totally dark when the door was shut, and smoky, as there was no chimney, these defects causing the most of the illness." When Mrs. Hussey had thoroughly washt up the nine children, there was great delight.

The treasurer of the Ramallah Mission is Sarah J. Swift, 22 Oak Avenue, Worcester, Mass.

—The remarkable increase in the population in Jerusalem during the last fifty years is exciting much interest. The number to-day is estimated at 45,000; of these 28,000 are Jews. Indeed, the whole Jewish population of Palestine is reckoned at 100,000.

No fewer than 565 baptisms of Jews have taken place at Christ Church, Jerusalem, hundreds of Jewish children have been educated in its schools, tens of thousands of sick Jews have been treated in its hospitals, and a large number of Bibles and New Testaments circulated.

Jerusalem seems on the eve of becoming once more the "praise of the whole earth." No people need more the prayers of Christians than the Jews. "Pray for the peace of Jerusalem."—*The Christian.*

—From that sacred spot where the Lord and Savior ascended from the earth to resume the glory which He had laid aside for our sakes, another devoted friend and worker has been taken to her reward. Miss Helen Attlee went out to Palestine in 1890, and most of her time of service was spent on the Mount of Olives, where her patient love and ever-ready sympathy and kindness won her an influence of a quite remarkable kind over the Moslem villagers around her. This was very touchingly manifested at her funeral on December 23, the day after her death, when numbers followed the remains from the Mount of Olives to Jerusalem, and before starting, the leading sheik, a Moslem, askt permission to be allowed to say "good-by" to his friend, and stooping down he reverently kist the cold forehead, saying in a low tone, "The peace of God rest upon thee. Be assured that without doubt I will meet thee in heaven;" and he made an earnest request that another lady worker should be sent to Et Tur, the village where she had lived.—C. M. S. *Intelligencer.*

India.—Dr. Fairbairn says, as the *Indian Witness* reports: To stand face to face with the teeming millions, and with all the influences that work against a hearing and against success, without fainting or being discouraged, speaks of the highest heroism; all the more so because much of this work is done in obscurity, and made the harder because of lack of sympathy on the part of those of our own race and faith and country. It seemed to him, he said, that the missionary and his work is more fully appreciated by the people of India than by the Christian people of England in India. There may be immense resources behind a great state; but, in his judgment, the missionary and his work have more influence in reconciling the people of India and the people of England.

—I met in India an intelligent Sikh from the Punjab, and askt him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy 6 pages of print, but I can get through them in little more than 10 minutes." He seemed to pride himself on this rapid recitation as a work of increast merit. I said, "What else does your religion require of you?" He replied, "I have made one pilgrimage to a holy well near Amrit-

sar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step, and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step and repeated my Japji a third time; and so on for the whole 85 steps, 85 bathings, and 85 repetitions of the same prayers. It took me exactly 14 hours, from 5 P. M., one evening, to 7 A. M., next morning." I askt, "What good did you expect to get by going through this task?" He replied, "I hope I have laid up a great store of merit, which will last me a long time." This is the genuine Hindu idea.—Sir MONIER-WILLIAMS.

—A missionary writes: "May I tell you of three subjects for encouragement and praise in the Northwest Provinces: (1) The wonderful raising and transforming of Indian women by Christianity. A striking proof of this is, that the first Indian deaconess has just been appointed, and she is likely to be followed by others. Christianity can develop in women capacity for bearing responsibility and for independence. (2) There have been, the bishop says, more baptisms in the Northwest Provinces during the last 6 months than in the whole of the previous 24 years. At Mirat the converts are being tested by very trying persecution. They are entirely boycotted; they are refused their wages; they are not even allowed to drink water from the wells. (3) The setting aside by the Church Missionary Society of specially and scientifically trained missionaries to work among Mohammedans."

—In 1848, the jubilee of the C. M. S. was held, now its centenary is being held. The following statistics of the C. M. S. in North India will show the advance that has been made:

	1848	1898
Ordained Missionaries	28	113
Unordained Missionaries	12	20
Medical Missionaries	0	14
Ordained Native Pastors	0	44
Native Agents	150	1,050
Mission Stations	21	82
Communicants	1,040	7,000
Baptized Adherents	3,000	23,000
Schools	70	350
Scholars	4,700	19,000
Baptisms	50	450
Gifts from Native Churches	0	18,000
English unmarried Women	1	230

—The Industrial Missions Aid Society has now issued its prospectus for the establishing of carpet-making and other industries in India, as an auxiliary to mission work. A company has been started, called the Indian Mission Industries, Limited, which calls for 5,000 shares at £1 each. The first factory to be started will be at Ahmednagar, in connection with the technical school of the American Marathi Mission. The carpets to be manufactured will be the high class hand-made carpets. A competent manager is to come from England to superintend the work. The factory will probably employ several hundred hands, and so provide a means of livelihood to many in that district. Many boys are being already trained by Mr. Smith, and they will be ready to enter the factory as soon as it is started. A similar arrangement, we understand, is in contemplation in connection with the Wesleyan Mission. There is a promising field for the Indian Mission Industries Company, which, we are glad to see, is founded on a thorough business basis.

—On the 3rd of November last, three buildings were opened at Ahmednagar for the school of industrial arts, of which our missionary, Rev. James Smith, is the prin-

cipal. The school owes its existence to the generosity of Sir D. M. Petit, of Bombay, who gave Rs. 10,000 ($3,300) for the establishment of the institution, the remaining Rs. 17,000 which the buildings cost having been provided by smaller gifts from England and America. One of the buildings is designed for the teaching of carpentry and metal work, another for carpet making, and the third is a dormitory for boys. The chief advantage of such an institution in its bearing upon the kingdom of Christ in India is the preparation of a body of native men trained in the arts, who will be able to lift the churches out of their dependence upon others for support. Trained hands will find employment, even among people who would absolutely refuse to give work to native Christians who had no manual school training. Such an institution will do much to break down caste.

—The Friends' Mission in India has now 850 orphans under its care, of whom the greater portion are famine waifs. Four pounds per annum will support each of these little ones until he can earn his own living, and funds are earnestly needed for this object. At Seoni, Malwa, 37 of the older boys recently made public confession of Christ.

—Dr. R. A. Hume, of Ahmednagar, writes us that "American Christians would surely be toucht if they could see how some of these native Christians are trying to meet their responsibilities. Few days pass in which village Christians do not send or bring something for their churches. Within the past few days I have received small sums of money from 5 towns; 14 loads of firewood were brought *on their heads* by Christians from a town 10 miles away; firewood, vegetables, and grass from Christians in a town 7 miles away; fodder and firewood from Christians in a town 4 miles away." Other instances of self-sacrificing benevolence are named, including a donation of 50 rupees from the Second Church in Ahmednagar, which has an article in its constitution forbidding the reception of pecuniary aid from the mission. The people are doing what they can in the matter of self-support, but their poverty is so deep that the gifts are necessarily small. It is, therefore, impossible for them to make up the more than 50 per cent. reduction in the appropriation for evangelistic work. They ought not to be askt to do the impossible.—*Missionary Herald.*

—Miss Muller, formerly a member of the London School Board, and an active worker in social reform, went out to India as a delegate to the Indian National Congress four years ago, and then gave herself to the study of Hinduism in its native home. As the result she has authorized the *Bombay Guardian* to say that she has found herself faced with the unavoidable conclusion that Hinduism "is utterly rotten and corrupt from beginning to end, and full of danger to the unhappy people who place their faith in it." Miss Muller had joined the movement under Swami Vivekananda for the spread of Hinduism; now she has abandoned it, and is thankful that it is coming to nothing both in England and in America. We would point out that these Eastern faiths, sometimes so plausible, need a trained mind to expound them; *e.g.*, a great scholar read monotheism in the words—"Brahm is great, and beside him there is none"; but an experienced missionary read pantheism—"Brahm is everything, and everything is Brahm."—*The Christian.*

China.—In 1842 the English nation employed more than 15,000 persons to secure for itself commercial advantages in China; the same year all the churches in Christendom had only 16 missionaries in the empire. Now there are nearly 2,500, and 5,000 Chinese workers.

—Last August the Yellow River had one of its worst sprees. It broke its bank in four different places, and now makes for the ocean by two new channels which it is gouging out for itself, one on each side of the old one, which in time may become a dry bed of sand, most of the year. One of these new streams is about 120 miles long, and floods the country in a strip from 16 to 30 miles wide. The gap in the bank where it breaks through is about 7 miles wide. The other stream sweeps a strip of country not as wide as in the other case. Except at the very beginning it is in no place less than 8 or 10 miles, and in some places it is 16 and 20 miles wide. No fewer than 31 counties are submerged, hundreds of towns and villages are utterly ruined, and some large walled cities are like islands in the sea.—Rev. Wm. Ashmore.

—S. P., in the *Christian World*, estimates that at least 500,000 attempts occur annually in China to commit suicide by opium, and gives data sufficient, apparently, to justify his conclusion. By far the greater number are women.

—Rev. Mr. Atwater, of Shansi, calls attention to the wisdom and forecast of Protestant missionaries in translating books of science into Chinese. The result of this work is marvelous. At Fen-cho-fu, for instance, the district and provincial magistrates, and the principal schoolmaster, have just purchast numbers of books from missionaries, and have ordered others that they have not on hand. The demand for new books, even in this interior province of Shansi, is so great that some enterprising members of the Christian congregation propose to start a bookstore, investing several hundred dollars in the enterprise.

—The writings of Dr. Martin, Dr. Faber, Dr. Fryer, and Dr. Allen, have exerted an enormous influence everywhere. The same is especially true of the numerous and timely publications of Rev. Timothy Richard, the secretary of the Society for the Diffusion of Christian Knowledge, whose translation of Mackenzie's "Nineteenth Century," together with Dr. Allen's "History of the War between China and Japan," have been, perhaps, more widely read than any other foreign-made books. The monthly periodical called *The Review of the Times*, finds its way all over the eighteen provinces, and even into the hands of the emperor himself, who recently sent out urgent orders for all the back numbers for some years.

—One of the six Chinamen recently executed in accordance with the imperial edict of the empress-dowager of China, brought her wrath upon him because he reprinted an astronomy compiled by two of the missionaries, and added certain notes of his, in which he pointed out the incompatibility of the facts revealed by astronomy with ancient Chinese doctrines. Tho only twenty-two years old, he had taken high rank as a scholar. Such men as he, growing up within the confines of China, show how the leaven is working, and in a very real sense they are martyrs to the truth.

—One of the American Board missionaries in North China says that a very encouraging feature in the present outlook is the fact that the spirit of martyrdom is abroad

in the land. He adds: "Some of these progressive officials might easily have availed themselves of foreign protection and escaped what they knew was certain death, but they were heroes, and the world ought to honor their memory as that of men who went down in the noble cause of truth and progress. They died obscurely, with their bodies disgracefully mutilated like those of murderers and criminals of the worst type, but the time will come, I hope before long, when these men will be recognized and their memory honored as the truest heroes in their country's history."

—The British consul at Chungking, basing his calculations on information received from the French consul and priests, computed that up to the beginning of November, 25 Roman Catholic chapels had been destroyed, thousands of their native Christians had been rendered homeless, and perhaps 60 or 70 killed. Bishop Cassels states that he had heard from other sources that in some cases these Christians had an opportunity given them to recant, but refused to do so, and were then beheaded.

—Miss E. B. Sale, Canton, writes: "The people in the house opposite us are very busy this evening driving out the devil. Judging from the sounds they are having a pretty hard job of it; the devil must be rather a determined fellow. It began while we were at tea. Such a beating of brass gongs that we could scarcely hear each other speak. We askt the cook what was the matter, and he replied: 'Oh, they are only driving out the devil! Some one in the house is sick.' When one is sick, of course, that is a sign that a devil is tormenting him, and the only cure is to frighten the evil spirit away. They have tried several plans this evening. Besides beating the gongs, they have played something that sounds like a Scotch bagpipe, and ought to alarm any devil, I should say; the priests chanted, and enough fireworks were set off to make a fourth of July. Every now and then they stop. They also place tempting dishes outside the door, and politely invite the devil to come out and feast. The servants say they will keep up this noise all night, stopping only to drink tea! If we were heathen we should be afraid that the devil might come into our house when it leaves the other. To prevent this, we would place a knife and a broom across the door, besides hanging clothes around all the beds."

—The most intelligent Chinese are beginning now to perceive the weaknesses of the hitherto impregnable citadel of Confucianism. Recent political events have given a blow to the power of the old philosophy from which it will probably never recover. The lettered class, the "readers of books," the obstinate and prejudiced disciples of the sage, who for so many ages has been considered divine, were powerless to do anything to save their country, or to spare her the keenest insults. People begin to agree that it might be well to abandon a decrepit system and to accept some principles, perhaps even a new religion, from those abominable foreigners, so long mockt at and even stoned. — *Le Missionaire.*

—Mr. Cecil Smith, of C. I. M., writes from Shanghai. "In the July 1898 Number (Vol. xi, No. 7), on page 557, Rev. I. Southy is quoted as never having seen an indecent picture of any kind during his residence in China. The inference would seem to be that there are none. This is quite incorrect. In our boy's school at Hsing-i (Province of Kuei-chou) I

found a lad *10 years old* with a set of most filthy pictures in his possession. The native school-teacher told me (and others have since confirmed his statement) that these pictures are issued largely from Hunan province, and scattered over the various provinces by Hunan and other pedlers. The pictures are not exposed for public sale, but are offered to boys and young men. I think that we missionaries are in danger of whitewashing the Chinese for the sake of emphasizing the sins of Christendom. This is not wise."

AFRICA.

North.—Twenty years ago there was scarcely a mile of good wagon-road in Egypt. During the last 6 years more than a 1,000 miles of fine roads have been constructed. Egypt to-day has more miles of railroad than Spain, or Portugal, or Austria-Hungary. Under the Ptolemies it is estimated that the population did not exceed 8,000,000; under the Mamelukes it fell to 3,000,000. When the British began their rule in 1882 the population was less than 6,000,000; it is now almost 10,000,000—an increase of 66 per cent. in 16 years. Egypt is no longer the granary of the world, but its agricultural productions are far in excess of what they were in the "seven fat years" of Joseph. British enterprise and British government, joined with modern methods, have wrought wonders in this land of the oldest civilization of historic times. They have refuted the idea that ruined empires can not be rehabilitated.—*United Presbyterian.*

—Lord Cromer, the British diplomatic agent in Egypt, has been up the Nile to visit General Kitchener at Omdurman, and in a general reception to the Sudanese sheiks made a long address on the future rule of the province, which he affirmed would be in the hands of the queen and the khedive, the sole representative of both being the sirdar, in whom they have full confidence. There will be no attempt to govern the country from Cairo, still less from London. He then promist perfect religions freedom, and in answer to a question assured the sheiks that Moslem sacred law would be applied. Another act of Lord Cromer's on his visit was the laying of the foundation stone at Khartum of the Gordon Memorial College. He outlined the aims of the college, announced that it will be wholly undenominational, and that the instruction so far as practicable will be conducted in Arabic; that its object shall not be to create a race of Anglicized Sudanese, but to train their minds.

—A method of propagating Islam without the Mohammedans at home having to support their missionaries is thus reported to *Evangelisches Missions Magazin:* "A Basle missionary, traveling in the German Sudan, met a Mohammedan teacher who carried with him the Koran and wooden writing tables. Stopping at all places which have Mohammedan colonies, he goes through his prayers every evening in public in the most careful and impressive way. He gathers the Moslem children and teaches them to read and write, requiring them to learn by heart verses of the Koran and prayers. When a scholar has completed his course in this superficial instruction, his father has to pay a cow or produce of the country to the value of about 40 shillings to the teacher. In this way these Mohammedan priests support themselves and lead a very comfortable life."

West.—The present mutiny in the Kongo Free State is probably the last desperate attempt to throw off the

white man's control. It is also the most serious outbreak, on account of the inaccessibility of the region. When it is remembered that Baron Dhanis, the Belgian commander, is 300 miles from his base of supplies, with only a handful of whites, it is small wonder that so many Europeans have already been sacrificed, and it will occasion no surprise if further disasters await the Belgians. According to the latest information, Baron Dhanis is practically surrounded by mutinous natives, and it is reported that panic reigns throughout the Kongo territory.

South.—Under the appropriate title, "A Battlefield in Africa," Rev. F. R. Bunker writes: "The Girls' Seminary, at Inanda, is a most important part of our Zulu mission. The front verauda of the teacher's house, like the valley of Esdraelon in Palestine, is famous in heaven, I believe, for the illustrious battles of the Lord waged here against heathenism in this land." And this is one of several hard-fought fields he tells of: "Here Nomdeha, a princess, whose value was reckoned at a hundred sleek cows, stood one day. An old counselor of her chieftain father pleads with her: 'Remember your royalty; don't cast disgrace upon your great name, and bring sorrow and shame upon your tribe.' Hear her reply: 'Do you see that rose-bush in bloom?' pointing to it. 'My royalty is like those flowers, soon to fade.' She stays. A term went by, and she thought it safe to return home in vacation. Her father commands her mother to tear off her clothes, and it is done. She borrows a shawl, and, under shelter of the darkness, runs back to school. She stays two terms, then returns home again, and is kept a prisoner for over six months, closely guarded. Again she runs away."

East.—The missionaries of the Zambesi Industrial Mission, in British Central Africa, recently sent to the queen a box containing about 20lbs. of coffee, as a sample of the crop (of some 40 tons) which has been raised this year on the plantations of the mission, by means of native labor, under the supervision of the missionaries. The sample represented the coffee in 4 of its different stages of preparation: (1) In the berry, as exported, after being gathered, pulpt, and dried; (2) the berries cleaned and stript of their husks, as sold in the London market; (3) the berries roasted; (4) the coffee roasted and ground and ready for use.

There are some 30 English missionaries in the field. Ten stations have been opened, 7 of which are in charge of English missionaries, and 3 are under native supervision. Eleven schools are maintained, and the average daily attendance last year was 670. There are 2 hospitals, and a recent report states that the number of cases treated in 1 month was about 1500, of which number about 50 were in-patients. The number of natives employed on the mission's estates last year amounted to between 1600 and 2000.

—A missionary writes in *Central Africa* (Universities' Mission): "Will those who send home-made or other dainties to Africa please remember that they must be sent in *soldered tins*. Cakes, plum-puddings, cheese, bacon, are very acceptable in a country where these things are entirely unprocurable, and if put into a tin and soldered down they will travel safely and add zest to meals composed day after day of tinned meat and the bony African kuku (fowl). It would be a great kindness if we sometimes gave a thought to the monotonous African fare of our missionaries, especially those up coun-

try. Zanzibar is more civilized, and there the table is better furnisht. How acceptable a Buszard cake would be at Magila, Kota Kota, or Masasi!"

—Bishop Tucker writes: "One must thankfully and praisefully acknowledge that the church of Buganda, however much it may fall short in this or that particular, is full of vital energy,—an energy which can only be described as God-given. This God-given energy is manifesting itself in many directions, but in none is it more markedly apparent than in missionary operations both in Toro and the adjacent countries. It is a fact, hardly I think realized, that the foundations of a church in Toro are being laid, a church which bids fair to become as strong and prosperous as that in Buganda. Nor is it more fully realized that Buganda missionaries have penetrated even to the outskirts of Stanley's dark forest,—some 300 miles from Mengo,—and that at the present moment these missionaries are nearer to the nearest mission station on the Kongo than they are to the capital of Buganda. These men (Baganda) have given up home and friends, luxury, and so-called pleasures for their Master's sake and the Gospel's, and are living lives of such self-denial and devotion as almost to make one ashamed of the little one has given up in the same great cause."

Necrology.

The Board of Foreign Missions of the Presbyterian Church has lost a most efficient and beloved officer by the death of Rev. John Gillespie, D.D., who for thirteen years has been one of its corresponding secretaries. Dr. Gillespie was born in Edinburgh, Scotland, in 1839, and came to America with his parents at the age of fourteen. He studied at Washington and Jefferson College and at Allegheny Theological Seminary. After a pastorate in West Liberty, Pittsburg, in 1882 he succeeded Dr. W. C. Roberts as pastor of Westminster Church in Elizabeth, N. J. Four years later he was called to the service of the foreign board. Dr. Gillespie was a man with a warm heart and good judgment. His piety was deep and unaffected, his courtesy was genuine and unfailing. He was an able writer and excellent speaker, and his systematic methods and thoroughness, combined with his other excellent qualities, made him an invaluable secretary.

Dr. Gillespie past away from his home at Elizabeth, N. J., on February 16. He was twice married, and leaves a widow, two sons by his first marriage, and a son and a daughter by his second marriage.

The Rev. Benjamin Du Bois Wyckoff, for thirty-five years a missionary in India, died on March 1. He was born in Ohio on May 18, 1834, was a graduate of Hanover College and Allegheny Theological Seminary; was married to Malissa Johnson on May 31, 1860, and, accompanied by his wife, started almost immediately for the mission field. After many years of service, broken only by occasional furloughs, he finally returned to the United States in 1895, very much shattered in health. He had gone to North Carolina, hoping to recover his strength. There survive him his widow and six children, four daughters and two sons—Walter A. Wyckoff, a professor at Princeton University, and J. Edward Wyckoff, of New York City.

The Rev. Alexander Thomson, D.D., one of Constantinople's veteran missionaries, past away on January 15th. He was born in Arbroath, Scotland, Dec. 2, 1820. After his graduation from St. Andrew's University, he taught for a year in Ireland, and in 1845 went out as a missionary of the Free Church, to work among the Jews. After a year of preliminary training in Buda-Pesth, he began active work in Constantinople, and until 1860 his work was entirely among the Jews of Turkey. His linguistic ability was of great assistance to him in that cosmopolitan city, for he was facile in his use of Hebrew, Spanish, German, French, Greek, Italian, and Turkish. Translation work occupied a large share of his energy, and he twice assisted in revising the Hebrew-Spanish New Testament. He also publisht two editions of a series of graded text-books in the same dialect, which are used in most schools for Jewish children throughout Turkey. He was also the author of an Old Testament History in Hebrew-Spanish.

In 1860 Dr. Thomson resigned his connection with the Scotch mission, and accepted the position of agent in Turkey and Greece of the British and Foreign Bible Society, which position he held till failing health forced him to retire from it in 1896. During these years he became especially interested in the study of Albanian, in which language he edited quite a number of tracts. He was also chiefly instrumental in maintaining work among the Albanians at Koritza and other points.

Dr. Thomson leaves five children, three sons and two daughters. One son is the Rev. Robert Thomson, missionary of the A. B. C. F. M. at Samokov, Bulgaria.

For use in Library only

For use in Library only

I-7 v.22
Missionary Review of the World
Princeton Theological Seminary-Speer Library
1 1012 00317 9316